B'nai B'rith Magazine

Volume XXXIX, No. 11 AUGUST, 1925

Jews of the Levant
By Xenophon

Can We Live on Husks?
By Oscar Leonard

Jewish Women in the Middle Ages
By Sarah Goldberg

Palestinian Impressions of a Non-Zionist
By E. David Goitein

THE NATIONAL JEWISH MONTHLY

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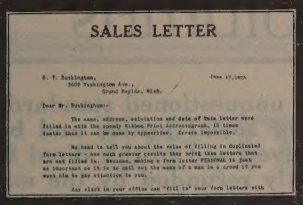

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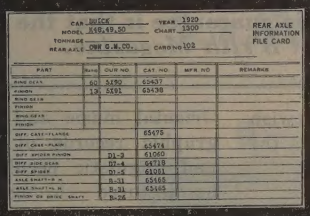

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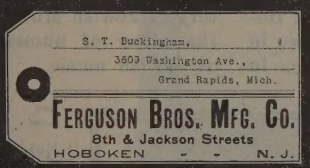

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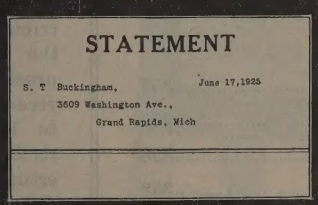

STATEMENT

June 17,1925

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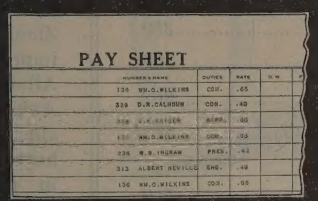

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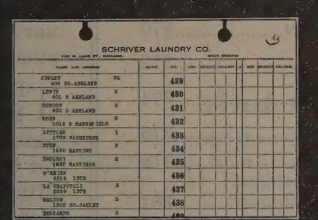

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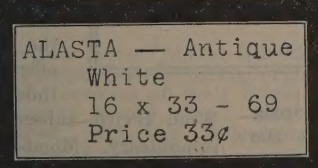

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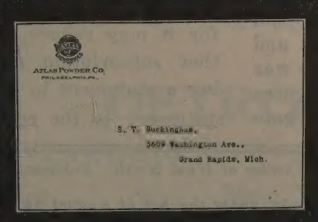

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Contributor's Columns

Advertisers in the B'nai B'rith Magazine are companies of unquestioned standards, the heads of which sympathize fully with the B'nai B'rith program of social justice and better understanding. They deserve your support! All merchandise advertised in the B'nai B'rith Magazine is absolutely guaranteed. Your money will be promptly refunded by the manufacturers or by the publishers if proof is shown that the merchandise advertised in the B'nai B'rith Magazine is not as represented. The only condition of this guarantee is that the reader shall always state that *the advertisement was seen in the B'nai B'rith Magazine*.

XENOPHON is the pseudonym of one who has been for many years a student of Jewish life in the Levant. Because of his official connections, however, he prefers to write under an assumed name, so that he will be free to express his personal opinions without the embarrassment of hostile criticism.

OSCAR LEONARD is a journalist and social service worker, who came to this country from Roumania in 1900 at the age of 19. He is a graduate of the Missouri School of Social Economy, Missouri University, a former member of the staff of the St. Louis *Post Dispatch*, and has been a probation officer of the St. Louis Juvenile Court, Superintendent of the Jewish Educational and Charitable Association (for ten years), member of Unit No. 1 of the Joint Distribution Committee, social service director in Roumania and chairman of the social service committee of his district of the B'nai B'rith.

SARAH GOLDBERG is a graduate student at Columbia University, where she is working for her doctor's degree in philosophy. Born in Russia, she came to this country as a child and was educated at the University of Missouri and Washington University. Her present article is the third in a series of studies of the social history of Jewish women. The first article, "Jewish Women and the Bible" appeared in the April number of the Magazine.

A. Z. IDELSOHN is professor of Jewish Music and Liturgy at Hebrew Union College. Born in Libau in 1882, he was educated at *Yeshivas* in Lithuania, at the Berlin and Leipzig Conservatories of Music and at the University of Vienna. From 1906 to 1921, while professor of music and Hebrew at the Hebrew Seminary and at the Music School, Jerusalem, he was engaged by the Academies of Sciences of Vienna and Berlin to investigate Oriental music and to collect phonographic records of distinctive tunes and linguistic peculiarities. In 1923 he lectured throughout the United States. He is the author of the "History of Jewish Music," in Hebrew, and the editor of numerous compendiums of Jewish music.

E. DAVID GOITEIN is a young English journalist, resident in London, who contributes frequently for the Anglo-Jewish press. He returned recently from a trip to Palestine and described his very interesting experiences under the title of "Impressions of a Non-Zionist." His first two impressions, of "The All-Jewish Town, Tel Aviv" and of "Halutzim and Halutzoth" have already appeared in the B'NAI B'RITH MAGAZINE—in the January and February numbers respectively.

THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year, Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not believe it worth the fifty cents charged for it may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

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B'nai B'rith Magazine: Published monthly under the auspices of the Independent Order of B'nai B'rith. Publication and editorial office, 1228 Union Trust Bldg., Chicago, Ill. Subscription, one dollar per annum.

Entered as second-class matter October 13, 1924, at the post office at Chicago, Illinois, under the Act of August 24, 1912. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

Alfred M. Cohen, editor; Leon L. Lewis, managing editor; Victor Rubin, assistant editor; Max Heller, Samuel S. Cohon, Max L. Margolis, Felix A. Levy, David Philipson, Morris Fishbein, Martin A. Zielonka, contributing editors.

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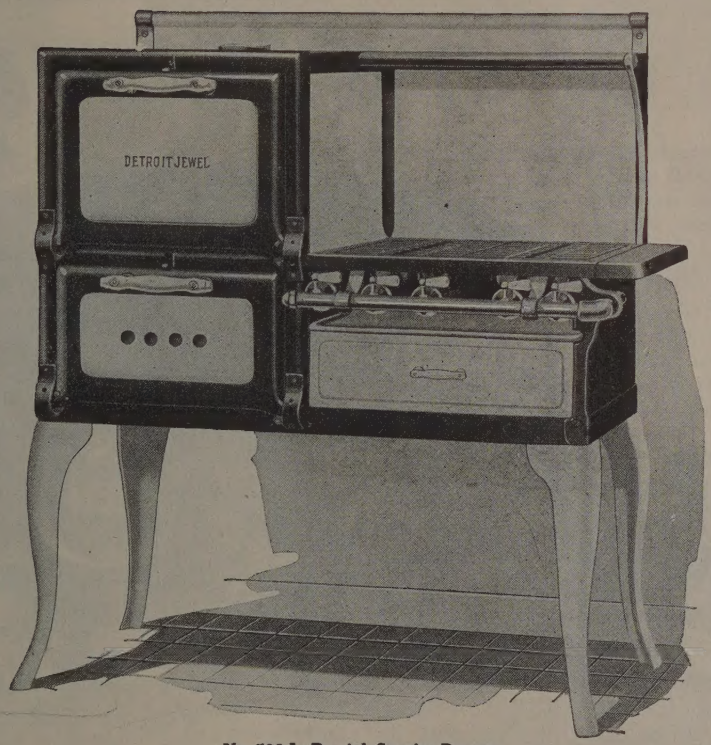

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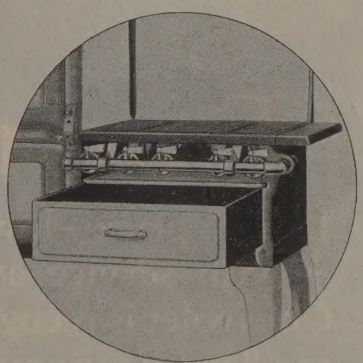

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THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

VOLUME XXXIX AUGUST, 1925 NUMBER 11

Progress of Events

Isolating the Germ of War

JOHNS Hopkins University, ground of many a battle between science and disease, will become the scene of a still more important warfare. Thanks to the generosity of Bernard Baruch, the Walter Hines Page School of International Relations, of Johns Hopkins, is to isolate one of the probable factors of war with the same painstaking skill that research workers have already employed in seeking out the cause of diabetes, and to devise a remedy with the same ingenuity that has resulted in the formulation of insulin and intarvin.

"Does there exist a possible contributing cause of war in the possible war profits of industry, and, if so, how can such a cause be offset or eliminated?" That is the concrete proposition which Mr. Baruch has set for determination.

In dealing with a disease so malignant, the scholars will probably discover that war is a cancer whose roots reach in all directions and eat into every tissue of the social body. Like cancer, they will find that warfare often conceals itself by beneficent forms, but that unlike cancer, it has power to push aside the lens of the inquisitive microscope.

Mr. Baruch got his idea for the study of the cause of war while still chairman of the War Industries Board. "In a similar emergency," he wrote at that time, "there ought to be not only a mobilization of man power but of things and dollars."

Owen D. Young, chairman of the trustees of the Page School, has written Mr. Baruch:

"By taking the profit out of war we understand you to mean that you would limit profits through regulation so as to prevent profiteering. Certainly an absence of such profit would tend to repress that jingoism which encourages war, and, if war were begun, to shorten rather than prolong it. If profit is eliminated from war everywhere, and if the mobilization of things and dollars is carried along on the same basis with the mobilization of men in all countries verging on war, there will be less likelihood of joining battle. The mobilization of men and dollars not only is necessary to war-time efficiency, but would also be a powerful agency toward preventing war, because the devotion of the earnings to war would 'take the profit out of war,' and the taking of profit out of war would remove the economic incentive to jingoism."

General Pershing described the mobilization of things and dollars as "the greatest possible safeguard against jingoism at home or aggression abroad."

In undertaking his fight against war, Mr. Baruch is only following the traditional path of Judaism. Centuries ago the Jewish prophet, realizing the futility of war, prophesied the dawn of the day of peace:

"And He shall judge between the nations,
And shall decide for many peoples;
And they shall beat their swords into plowshares,
And their spears into pruning-hooks;
Nation shall not lift up sword against nation,
Neither shall they learn war any more."

Strange preachment in those dark days when the altars of Baal and Moloch still sent up their smoke. Strange even in the later days when Mars often trod the earth. Strange, centuries later, in lands where followers of the "true Phophet" won eternal bliss by dying on the field of battle, and in the north lands where paradise was Valhalla, eternal scene of human slaughter and feasting. And even in the days when the celestial Bowmen fought besides the British at Mons.

Jack and Jankele

JACK, shying a sizzling cannon cracker into a street car or playfully pilfering an apple orchard, is stuff for the comic pages and proof of the adage that "boys will be boys."

Jankele, wantonly terrifying passengers in a public conveyance and committing petty larceny, is food for editorials and proof of the saying that you can't make a silk purse out of a *hamantasch*. In addition, the depradations of Jankele, Tony and Stanislaws are used to indicate the inherent inferiority of Jews and other "foreigners."

For all these reasons a study of delinquency among minors in Chicago is particularly interesting. Chicago is not only the melting pot of all nationalities, but the crime center of America. Gunmen are as numerous there as real estate agents in Florida. There are almost as many bootleggers as practising attorneys. Naturally one would expect to find here among juvenile offenders corroboration of the Klan theory of crime.

The annual report of the superintendent of the Chicago and Cook County School for Boys shows that 92 per cent of all inmates are native-born and only 8 per cent foreigners. Considering the descent of juvenile offenders, 25 in every 100 are Polish, 23 are African, 9 each American and Italian and the rest scattering. Considering the religious factor, 62 out of 100 are Catholic, 38 are Protestant and *none are Jewish!* Almost half of the homes from which these youngsters come are classed as "abnormal."

" 'Normal homes' in this table are those in which the boy's parents are

alive and living together," reads the report. "No other home is normal, however excellent the step-parent, grandparent or other relative. The absence of either master or mistress of the house seems to conduce to delinquency through the lack of supervision more than does the indifference of step-parents. Even among the homes rated normal there are those in which both parents work outside the home, those in which domestic infelicity has nearly reached the breaking point and those in which parental laxity and incompetence have vitiated home influence. The relatively large proportion of Negroes and Poles seems to parallel the marked lack of family unity in these groups, whereas the pride of race and of family characteristic of the Jews may account for their small representation. Just now there is no Jewish boy here; last year on June 1 there was but one; and in the year before five. These and other studies all point to the fact that the integrity of the home is the best assurance against juvenile delinquency."

Last month, the B'NAI B'RITH MAGAZINE showed that fewer Jews are criminals than Gentiles in proportion to their numbers and that their crimes are of less serious nature. The study of delinquency given above indicates that not only are Jews less frequent criminals, but that even this small percentage is decreasing. Yet for every person familiar with these facts, probably a thousand know all the details of the spicy scandal involving a Jewish name or the heinous crime of the single Jewish degenerate in a million.

The Promised Land

THE promised land of economic and political freedom has always lain beyond the next ridge. Is it after all Russia of the Communists, as pointed out by David A. Brown, in his report to the Joint Distribution Committee?

"American pioneering days of '49 when the limitless western prairie was dotted by covered wagons, are being duplicated in with almost mirror-like fidelity," says Mr. Brown, who has just returned from a tour of the Ukraine and Crimea. "With one difference, however. The men, women and children who fill the Russian covered wagon are Jews fleeing from the big cities, seeking escape from their former narrow, precocious existence as merchants and traders, and finding a new liberty on the vast Ukraine and Crimean steppes as farmers.

"It is the first time in many centuries that Jews in great numbers are making a deliberate, determined effort to become again what they were in Bible days—tillers of the soil. It is a new exodus into a wilderness and a "promised land" where the same government which oppressed them as traders encourages them to become free men earning their bread by the sweat of their brow.

According to Mr. Brown, the situation of the Jews in Russia is tragic on account of the prevailing political and economic philosophy of the government. To escape from their plight, 245,000 families have already applied for land and thousands of others would do so were the financial requirement eliminated. The land available is the exceptionally fertile black earth of the Ukraine and Crimea and is connected by adequate highways, railroads and rivers to the necessary markets. While government policy will give the middleman no chance to survive, Jewish peasants will receive the same favored status as Russian peasants. As a result of this and of their removal from congested cities and villages, anti-Semitism may be looked upon to decline.

"To anyone understanding the working of the human mind, this desire of the Jew to settle on the land is easy to understand," Mr. Brown tells us. "Living in their little miserable villages without the opportunity of earning sufficient to furnish bread for their families, there is presented the opportunity of getting away from dirt and filth to the wide open spaces, with the privilege of working out with their own hands a new destiny that spells bread for the hungry mouths of their loved ones. The starved soul hungry for possession of the soil, which spells hopes, grasps at it.

"For over one-hundred years limited numbers of Jews have been permitted to form colonies and till the soil in Russia. These colonies have persisted in the face of untold hardships and unfriendly neighbors. The Jews in past ages were a pastoral people and it was through no choice of their own that they were removed from the land and scattered to all parts of the world, hounded and hunted, and ever without the certainty of permanent residence. Through necessity, thrown into other channels of activity, they became strangers to the soil and it is only within the past twenty years that there has developed a gradual tendency to return to the land. While today the numbers of those interested in agriculture is not in proportion to the total Jewish population, it is my firm belief that another twenty years will tell a different story.

"Partly through choice and partly from necessity the Jews are turning to the land in Russia, undergoing all the hardships of a pioneering people and doing so without complaint. In all my trip, I have yet to hear dissatisfaction, though it was evident that all that most had to sustain life until the harvest, was dry black bread. There is a germ of love for land in the hearts of those people which will in time grow into full bloom and it is my belief that already its roots are imbedded deeply enough to withstand the strains and stresses which they will still have to undergo."

As peasants, these unfortunates of Jewish blood may well find their destiny on Russian soil. Two questions remain: How long will a government whose jeer, inscribed on an arch of the Kremlin, reads: "Religion is the Great Opiate" tolerate the worship of these Jewish peasants? And should the Red government fall and the Jew once more become the scape-goat of the forces of counter-revolution—will not the phrase "Red Russia" take on an even more sinister meaning than it now bears?

Tennessee Tells the World

A JURY of Tennessee mountaineers fines a high-school instructor one-hundred dollars for teaching the forbidden doctrine of evolution.

Three-hundred years ago a jury selected in almost any civilized country would have sentenced him to torture and death. That is because the world, after killing its prophets, appropriates their ideas; and the commonest idea of prophets quite naturally is tolerance.

In bringing Scopes to trial, Tennessee has performed invaluable service to the world. It has made people interested in something beside baseball, scandal, murder, Andy Gump and the movies. School boys whose thoughts roamed to the fishing pool when they were supposed to be studying biology are reading the forbidden chapter.

Instead of "Deadwood Dick, the Terror of the Plains" and the other paperbacks of equally lurid title, Junior is smuggling into his room "The Origin of Species," and reading it surreptitiously; while Sis keeps a copy of "The Descent of Man" under her pillow. Editorial writers, vaudevillians, jokesmiths, cartoonists and souvenir manufacturers are making a goat out of the monkey. Evolution and Darwinism hit Mr. and Mrs. Hyam K. People and their children so often and from so

many directions that some of it finally sticks. By the legerdemain of fate it has become fashionable to know something about a biological theory. Even young men and women, up on that latest fiction and whose idea of heavy reading used to be "The Green Hat," are calling for Darwin and Huxley at the public library. The older generation is filling strange gaps in its education.

Thousands are reading the Bible for the first time and finding in it unexpected treasures of thought and expression.

Questioning minds are being stimulated to fresh study and speculation; the religious to new communion with God. Many are undoubtedly catching their first glimpse of a wider world, whose spirit is great enough to embrace both the facts of science and the truths of religion. Most are simply more skeptical or more religious, according to their former convictions.

The important thing, however, is that all are reading, discussing and thinking more about ultimate truth and man's relation to God, the world and to his fellow man than before.

Darwin enunciated his famous theory of the origin of species nearly three-quarters of a century ago. In the interval every scientist of standing came to accept the general theory of evolution—as contrasted with Darwin's particular explanation,—scores of books and pamphlets were written on the subject and countless lectures delivered. Yet the Scopes trial has done more to bring this question to the minds of the great masses than all the writing of a score of popularizers of Darwinism; all the lecturing of the savants and all the years of corroborative research in hundreds of laboratories. Suddenly, over night this theory, which, so far as the average man and woman is concerned, had been locked up in the biologist's laboratory, was brought into every home. For perhaps the first time in the history of American journalism a philosophical question ousted murder, politics and disgrace from the front page.

A year ago Egyptian history stole the headlines through the discovery of Tutank-hamen's body. Today it is evolution. Perhaps tomorrow some spectacular discovery or some Scopes trial will bring to the masses through newspapers and over the radio knowledge of the ionic theory, Grimm's law or the theory of diminishing returns. In this connection it is interesting to remember that Bryan did more than any other man to educate this country about that driest of all subjects—currency—just twenty-nine years ago.

A New Hillel Foundation

UPON the recommendation of the B'nai B'rith Hillel Foundation Commission, the executive committee of the Order has decided to establish a third Foundation at Ohio State University, with Rabbi Lee J. Levinger, of Wilmington, Delaware, in charge. Two other Foundations are already in successful operation, at the Universities of Illinois and Wisconsin.

In many ways the history of the Hillel Foundations is remarkable. At the University of Illinois, for instance, before the Foundation was established, barely one hundred students registered as adhering to the Jewish faith. A year after the Foundation was in existence almost four hundred students registered as Jews. Similarly, before the Foundation began its work very few students stayed away from classes on *Rosh Hashonah* and *Yom Kippur* and still fewer attended services. Last year the local temple could not accommodate all those who had come to worship.

The object of an institution which is able so rapidly to quicken an interest in things Jewish is thus described in the annual report of the Foundation Commission: " . . . . the Foundation is attempting to mold a group socially united, religiously interested and Jewishly informed and alert, with the ultimate end of developing them into leaders in Jewish community life."

"Figures do not mean much," says the report elsewhere; more students attend religious services than ever before; the Menorah activities attract more than formerly; social affairs bring more Jewish students together and with greater frequency; the publicity committee reminds them more often that they are part of a Jewish body; they have talked over their peculiar problems—religious, secular or personal—more frequently with the director or the Foundation than with anybody else in their lives."

The university is a peculiarly appropriate field for the work of Jewish education. The student is not only cut off for a number of years from the normal Jewish influences of home and temple or synagogue, but he is confronted, often for the first time in his life, with philosophical and historical ideas. Faith grounded on nothing but superstition, oral tradition and family or race loyalty is apt to fall. At this critical period, the B'nai B'rith Hillel Foundation fortifies these primary Jewish impulses with a training that includes history, ethics and religion and that meets social as well as individual needs.

The alumnus with four years' study of Judaism and four years' participation in Jewish communal activity on the campus is well equipped to take his part in the larger Jewish community outside the college world.

Teaching the City Editor About Mazoth

NO longer will one pick up the morning paper to read that Jews in celebration of Passover, will begin mourning the loss of the Temple by restricting their diet to unleavened bread and refraining from eating dishes made of milk and meat at the same meal; or that, in honor of Queen Esther, local Jews are preparing special "Seder" services, at which sacramental wine will be drunk.

The city editor, whose knowledge of Jewish holidays is usually no more profound than that of the average Jewish youth, need no longer trust his own memory for information regarding the various feast days and fast days. The tract commission of the Central Conference of American Rabbis and the Union of American Hebrew Congregations is supplying the principal newspapers with special notices—edited in journalistic style—about each Jewish holiday.

Weeks before the advent of the feast of Passover, the city editor has on his desk a well-written, accurate account of its history and significance. Scissors and paste pot make it possible to "pick up" the desired number of words of the Passover store in a twinkling—with the assurance that the town rabbi will not call up the next day to protest against the paper's confusion of various unrelated events in Jewish history.

The tract commission's release, under date of April 6, on "The Feast of Passover" gave this excellent, concise explanation of what is generally a mystery to the non-Jewish editor or reader: "This 'bread of affliction,' which is made only of flour and water, is reminiscent of the time when the Israelites, being driven out of Egypt, had no time to bake bread and had to be satisfied with this improvised form of food."

We congratulate the tract commission for the way they do it!

A Cross-Section *of* American Jewish News *of the* Month

Politics

SUGGESTION for head-line: Kansas Knocks Ku Klux Klan Knights Koo Koo. Anyway, the Kansas charter board unanimously refused a charter to the K. K. K. on the ground that it was not doing charitable and benevolent work, as stated in its petition for admission. Last January the Kansas Supreme Court ousted the Klan for operating without charter. The Klan will appeal to the United States Supreme Court, where we hope that Judge Brandeis will be selected to write the majority opinion. . . .

. . . We nominate for the position of the world's most versatile human being Samuel Benjamin, former rabbi of a Cleveland congregation, now president of the American Palestine Bank and recently elected to the Tel-Aviv city council. This rabbi-banker-politician is also president of the American Organization in Palestine, which maintains a center for religious, social and cultural activities. . . .

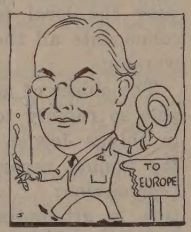
. . . Jesse I. Strauss, president of R. H. Stacy & Co., is being groomed for the Democratic candidacy for mayor of New York by a group of business men opposed to the renomination of Mayor Hylan. Mr. Strauss is active in Jewish philanthropies. . . .

. . . Imperial Wizard H. W. Evans says the Denver *Times*, has suspended the Grand Dragon of Colorado, Dr. John G. Locke, and a half dozen other Kleaglets, Boojums and Whatnots, including Mayor Benjamin F. Stapleton and United States Senator Rice Means, and has asked the Dragon to resign. Dr. Locke recently completed a ten-day sentence for contempt of Federal court. The sentence and a fine of $1,500 were imposed for failure to produce books and accounts in an investigation by revenue agents of his income tax returns. The Grand Dragon has evidently lost his grand drag. . . .

Philanthropy

AMERICAN Jews contributed $140,000 for the erection of a Hebrew Teachers' College in Jerusalem, according to an announcement by Dr. David Yellin, President of Dist. Grand Lodge No. 4, of the B'nai B'rith, vice-mayor of Jerusalem, professor of Oriental languages at Columbia University and professor at the Institute of Jewish Religion, on the eve of his departure for Palestine. Julius Rosenwald of Chicago subscribed $50,000 on condition that an additional $100,000 be raised. The late Morris Weinstein of New York, it was disclosed, had contributed $10,000. The Masonic Palestine Foundation gave $30,000. The Jewish community of New York pledged $20,000, and Jews of other cities, $30,000. . . .

. . . On his sixtieth birthday Emanuel Boasberg contributed $100,000 to the University of Buffalo to establish a professorship in American history. . . .



. . . Louis Marshall, president of the American Jewish Committee, sailed for Europe to take up the question of Jewish refugees stranded in European ports with the Ica and other Jewish philanthropic organizations in Europe. . . .

. . . Mr. and Mrs. Felix Warburg contributed $20,000 to the Beth Abraham Home for Jewish Incurables, New York, of which Mrs. Warburg is an honorary director. . . .

. . . Philadelphia members of the National Council of Jewish Juniors will provide all children selected through the Federation of Jewish Charities with two-weeks' health-building vacations. Fifteen young men volunteered to spend their week-ends in building, painting and remodeling the summer camp provided for that purpose. . . .

. . . Although no Jews were among the victims of the Santa Barbara earthquake, a San Francisco dispatch reports that many Jewish organizations are participating in the relief work. . . .

. . . Of the million dollar fund which the Ort plans to raise in America for reconstruction work in Europe, $214,000 has been paid in cash and an additional $110,000 pledged, according to a report made public by Judge Jacob Panken. . . .

Social Welfare

"EVOLUTION and science are not opposed to the fundamental concept of religion, but enhance and glorify the idea of God as creator and His plan for the universe and man," reads a resolution adopted by the Western Association of Jewish Ministers at its annual convention in San Francisco. "The folklore and legends of the Bible are incidental to its basic spiritual and religious message." It's a safe bet that no Tennessee court, however, will take cognizance of this Jewish interpretation simply because the interpreters are Jews and the book they are interpreting happens to be Jewish. . . .

. . . The Sectarian invasion of our public schools has been halted at one outpost, White Plains, New York, where Albert H. F. Steeger, Supreme Court justice, granted a permanent injunction restraining the Mount Vernon school board from allowing children of the fifth and sixth grades of the public schools to take forty-five minutes from each school week for religious instruction. "The education law describes the instructions required in public schools," said Judge Steeger in his decision. "Religious instruction is not one of them. Consequently it is unlawful and unauthorized for a board of education to substitute religious instruction in schools in place of the instruction required. The courts of this and other states have uniformly discountenanced attempts to join religious instruction with instruction prescribed by the public schools. . . . There are only 180 school days in the year and there should be plenty of time for religious instruction at home or in the Sunday schools." . . .

. . . No graduation exercises will be held in New York to conflict with the religious belief of any faith, according to the announcement of Dr. William J. O'Shea, superintendent of schools, in a letter to the Union of Orthodox Jewish Congregations of America. . . .

. . . Jewish religion, like salesmanship, sign-painting and psychology, will be taught by correspondence, according to the announcement of Rabbi Herbert S. Goldstein, president of the Union of Orthodox Jewish Congregations. The first year of the course will be based on a study of the Bible divided into fifty-two weekly lessons, like the weekly *Sedra*. The Rev. Dr. Henry S. Morais has been appointed secretary of the correspondence bureau. . . .

. . . Six rabbis are serving as chaplains at summer training camps conducted by the War Department: Nathan A. Barasch, of Baton Rouge; Bernard M. Kaplan, of Waterbury, Conn.; Frank L. Rosenthal, of Columbus, Ga.; Salvador J. Schwab, of Athens, Ga.; Julius Silberfeld, of Newark, and B. A. Tinter, of New York City. Rabbi Rosenthal is a major, Rabbi Tinter a captain, and the rest first lieutenants. . . .

. . . Bernard Baruch, whose gift of $250,000 to exterminate war profiteering aroused nation-wide comment, received an honorary certificate from Dwight Davis, acting Secretary of War, for notable services performed during the war, at graduating exercises of the Army Industrial College, Washington. . . .

. . . Dr. Henry M. Fisher, rabbi of Temple Beth Israel, Atlantic City, officiated at the funeral of his friend, Silas Shoemaker, a prominent non-Jewish citizen, in accordance with the terms of the latter's will. . . .

. . . Edward A. Filene, Boston business man, secured adoption by the International Conference of Chambers of Commerce, Brussels, of a plan whereby surplus products may be sold by the various countries at a greater profit than now possible. . . .

. . . Poor Henry Ford! What injustice is performed in his name! When Herman Bernstein, who is suing Ford for libel, attempted to attach the latter's $65,000 bank account, the Detroit manufacturer made affidavit: "I did not write the article in question nor inspire it; had no participation in the writing of it; did not direct its writing; it was not shown to me before it was printed; I did not see or approve it, or know it was to be printed, and I had nothing whatsoever to do with its printing, publication and circulation." Some one ought to subscribe to the Dearborn Independent for Mr. Ford. . .

. . . Acting in behalf of the American Zionist Organization, Judge Bernard A. Rosenblatt, vice-president, placed a wreath on the tomb of Woodrow Wilson. "In placing this wreath over the mortal remains of Woodrow Wilson, the American Zionist Organization pays in small measure a debt of gratitude to this great leader of American democracy," said Judge Rosenblatt. "It is not generally known that in the early days of the great war when Lord Balfour visited this country, it was the voice of President Wilson that determined to a large extent the early promulgation of the now famous declaration of 1917 in which England pledged itself to the upbuilding of the Jewish homeland in Palestine." . . .

. . . The hundred and fiftieth anniversary of the birth of Judah Touro, Jewish patriot, who was born in Newport, R. I., and fought for this country in the War of 1812, was observed by the Touro Fraternal Association of Providence. Members of the association visited Newport in more than 200 automobiles, attended services in the Touro Synagogue, the home of the oldest Jewish congregation in this country, and decorated Touro's grave. Mayor Sullivan of Newport spoke. . . .

The Arts and Sciences

DR. LEO DAVIDOFF, senior house surgeon of the Peter Bent Brigham hospital, Boston, accompanied the MacMillan Arctic expedition, according to a dispatch to the *Jewish Daily Bulletin*. Dr. Davidoff was graduated from Harvard and from the Harvard Medical School in 1902, and has received recognition for research work and articles in medical journals. . .

. . . Albert Einstein, propounder of the relativity theory, has accepted an invitation to join the faculty of the California Institute of Technology, according to a Pasadena dispatch. The Norman Bridge Laboratory of Physics will be placed at his disposal for research and he will deliver a course of lectures. Sixty graduate students from leading American and European universities have enrolled . . .

. . . Morris Gest sailed for a conference with Vladimir Dantchenko, creator and director of the Moscow Art Theatre Musical Studio, which the impressario plans to bring back with him to this country. . . .

Immigration

. . . Immigrants of a higher type are entering this country on account of the quota restriction, according to Henry H. Curran, Commissioner of Immigration. Most of these are Nordic and younger than the immigrants of previous years. It is the duty of immigration authorities not only to protect the country, but also to accord immigrants the best treatment possible during their detention at Ellis Island, declared Commissioner Curran. No speeches are permitted to come in over the radio at Ellis Island. This is all very well, but as long as the immigrants are unprotected, from the broadcasting of The Tomahawk Baking Powder Jazz Quartette and the Baldwin Locomotive String Orchestra, this "best treatment" will remain more or less of a joke. . . .

. . . Chief among the changes proposed in the immigration law by James J. Davis, Secretary of Labor, is the legalization of contract labor. In order to protect American labor, however, Secretary Davis would permit immigrants to enter only after it was ascertained that no American labor for the particular positions was available. The best applicants would be selected and allowed to enter with their families. . . .

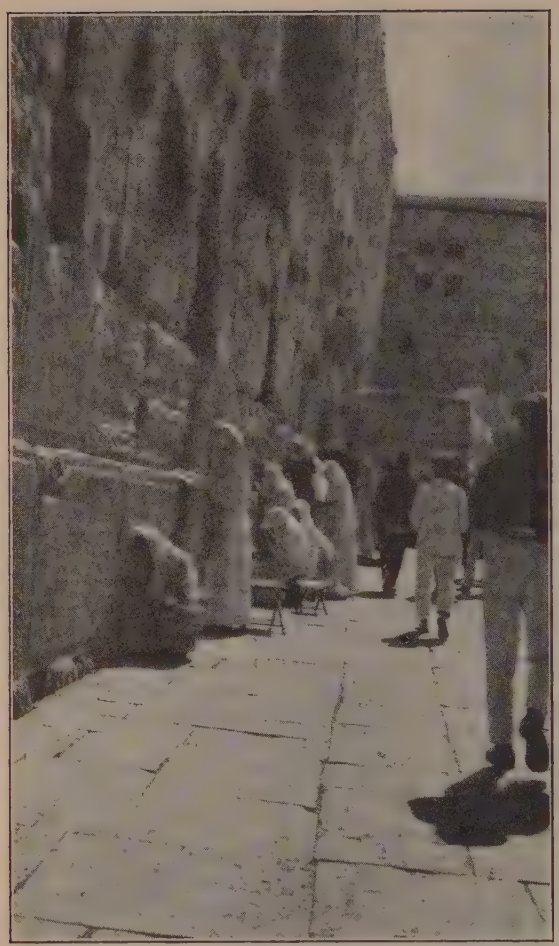
. . . Modification of the restrictive immigration law to allow widowed mothers of American citizens to enter was advocated by W. W. Husband, assistant United States Secretary of Labor, before the annual meeting of the Hias, New York. . . .

. . . Because of the flexibility of the Canadian law, Jewish refugees have settled in some forty Canadian cities, according to Miss Florina Lasker, national chairman of the department of immigration aid, National Council of Jewish Women. The Canadian law permits the entry of British and American subjects, wives and children under eighteen of Canadian residents, farmers, agricultural laborers and domestic servants. Unlike the American law, which forbids contract labor, the Canadian makes it obligatory that some arrangement for employment be made in advance. . . .

Jews *of the* Levant

By Xenophon

Photos, Except of Wailing Wall, By Underwood and Underwood



Worshippers at the Western Wall, Jerusalem, on Yom Kippur

I

JEWISH historians had a favorite saying, which, like all commonplace sayings, was only a half-truth. The history of Jewry in the Diaspora, they tell us, was only a fifth wheel in the carriage of European history, and Jewish communities generally followed the cultural and economical standards of the community within which they resided. This generalization, though only a half truth, deserves our attention, for whilst in the depths of the Jewish soul there was something that forbade it to follow blindly the psychology of the Gentile neighbor, Jewish history in the Diaspora can not properly be understood without a thorough insight into the history of the respective nations with which we came in contact. This is, to be sure, no sophistication, and it applies to all the lands and ages in which our annals were written.

The Near East is not, and never was, a compact and homogeneous entity, nor was it ever an ethnological unit. No page in its history but indicates the greatest variety and diversity. Students of Near Eastern history were aware of the "melting-pot" before the word had penetrated the English dictionary. Yet with all its diversity of races, tongues and cultures it formed something distinct and separate from the rest of the world. In the past the Hellenes recognized the Near Eastern nations as "barbarians," but these were "barbarians" different from all the other barbarians with which the Greeks came in contact, inaccessible to the pure Greek culture; it was a world apart with which Spartan and Athenean statesmen had to reckon. It was a conglomeration of races and peoples, each with an individuality of its own always easy to conquer but hard to influence. For every mutual permanent contact between what was then East and West resulted invariably in a dastardly mixture of cultural influences which in Palestine and Syria had manifested itself in a rather mean version of Hellenism.

This Hellenism, not that whose praise was sung by Matthew Arnold, not the pure spirit of Hellas, but its levantine palliative was the direct ancestor of Levantinism, a word of recent creation, which Lord Cromer, the "father of Modern Egypt," was at pains to interpret. One cannot read the many pages devoted in Lord Cromer's master-work "Modern Egypt" to the explanation of this recently coined word without realizing the impossibility of any fusion, from above, of any harmonious mixture of ideals by the conquering race in the spirit of a conquering race.

The Levantine in his different and varying versions was always at home in these Eastern lands. Just as the Eastern problem wears its modern mantle only since the Congress of Verona, in 1822, although it is in reality age-old, so does the word "Levantinism," in spite of its youth, describe a conception that goes back to by-gone ages.

IT is necessary to cast a bird's eye view at Near Eastern history in order to understand to what extent the Jewish communities therein followed its general trend.

One thinks, of course, of the high-days of Arab civilization, of the courts of Haroun Elrashid and Abd-El-Rahman, who cultivated the arts and letters with regal munificence; one remembers the pages in Arabian literature which could not be written without Jewish collaboration; one goes back to the still remoter days, when the center of gravity of the Jewish people moved from Palestine to Babylonia and resulted in a contribution which will ever remain a permanent asset to our lore. The Talmud, will always stand as a monument to the "*esprit de vivre*" of Babylonian Jewry. One turns one's eyes to the latter part of the Middle Ages, when Jewish communities in the Near East began to cultivate that international relationship so characteristic of the New Age, when they exchanged emissaries with other communities. Jewish unity was beginning to manifest itself in various ways. Still later, at the threshold of the New Age, we see the Jewish communal life declining, yet not utterly inactive, and without that lethargy so characteristic of Jewish history of the last two centuries in Sephardic lands. It preserved certain individual qualities and more than kept pace with the progress, if there was any, of the general community.

Even the *Romanyotes*, the original Balkan Jews, who were not too anxious

to welcome their brethren exiled from Spain, still maintained a certain individuality, and while inferior to their Spanish brethren, nevertheless served as a model to their Slavonic neighbors.

IT is a curious phenomenon, one of the most curious in Jewish history, that exactly with the advent of the Spanish aristocrats, who came with a rich cultural heritage, with an unparalleled sense of pride and with a unique past, that the real decadence of the Near Eastern community commences. The new arrivals, far from uplifting the standard of their other brothers, sank with them to lower depths. For whatever the causes, it cannot be denied that the story of Jews in Near Eastern lands in post-exilic days is one of continued decadence, both from the Jewish and from the general point of view.

"En passant" it would perhaps be proper, in an age where even historians can with difficulty free themselves of their own personal bias, to mention here a word or two *"pro domo."* Lest his impartiality be questioned, perhaps the writer should be permitted to say that he is himself a member of the so-called Sephardic family, and that he, like many others before him, has sadly arrived at this uninspiring conclusion only after weighing the pros and cons of this decline. And in an age when we are all apt to mix personal prejudices and grievances with our judgment, such personal remark, he trusts, will not seem impertinent.

But if it is true that Jewish history in Near Eastern lands was but a poor continuation of the brilliant Spanish chapters, it is equally true that there have always existed latent resources in this section of Jewry of inestimable value. And it was these resources, which, though incapable of co-operating in the every-day shaping of history, were yet so forceful as to contribute their own version. The true and pseudo-messianic movements which found their birthplace in the East in the seventeenth and eighteenth centuries, all the mystics and Kabbalists of Syria, Palestine and Anatolia, were proof of the vast resources which have always existed within that Jewry, though often unexploited and unexplored.

HERE again, one cannot speak in one breath of Eastern Jewry. Whilst they follow the so-called Sephardic rite and liturgy and have been known for their dependence on what is generally termed the Sephardic branch, not all who call themselves Sephardim are descendants of Spanish Jews. Indeed large numbers of Jews of Bagdad, Damascus and Aleppo, to say nothing of Persia and Arabia, have never left the Mediterranean, neither they nor their ancestors, and very few are directly descended from Spanish or Italian families.

Yet, in spite of the numerous differences in tongue, in education and even in certain anthropological features, Eastern Jewry presents a certain oneness. There are various strata, but only one crystallized body. There are certain distinct characteristic features which tell the Sephardi (again the so-called Sephardi) from his Ashkenazi brother; these differences, which in Palestine are gradually disappearing and will soon become a relic of pre-historic days, are easily recognizable in other lands where the two communities live side by side. For territorial circumstances could not but leave their impress on the different Jewish communities in the Diaspora.

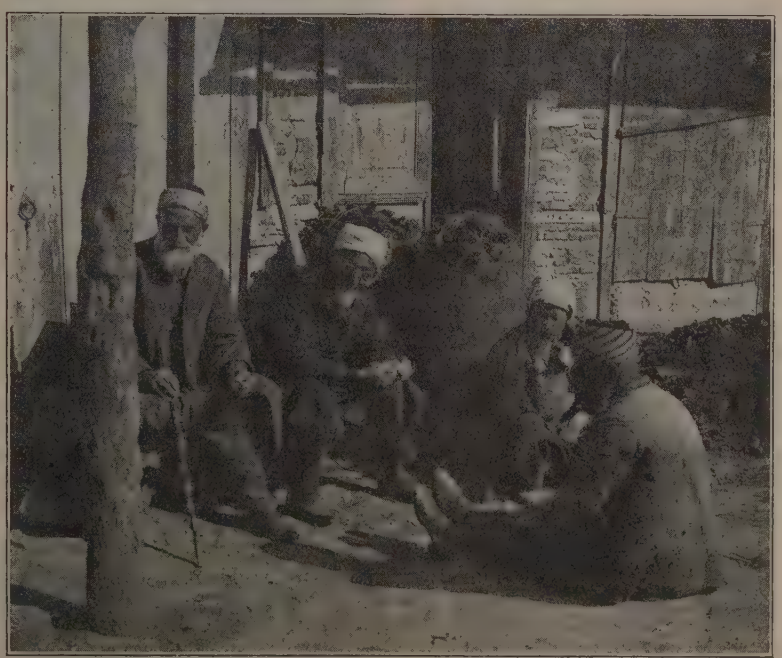
The bulk of Sephardim Jews have lived in what was formerly known as the Turkish Empire. There were, it is true, numerous and influential communities in other parts of the globe, notably in North Africa, where the Moroccan, Tunisian and Algerian communities are not a negligible quantity. There was also the small but very prosperous Egyptian community and other communities in various parts of Europe and America.

Broadly, however, Sephardic Jewry may be divided into two large families, distinguished from each other according to their vernacular or the vernacular of the countries within which they reside: the Arabic-speaking family residing in Egypt, Syria and Arabia (notably Yemen), Mesopotamia and North Africa, and the Spanish-speaking family spread over Turkey, Bulgaria, Roumania, Yougoslavia and Greece.

The most important centers of Arabic speaking Jews are Beyrouth, Damascus, Aleppo, Bagdad, Basra, Mosul, Cairo, Alexandria, Mansoura, Port Said, Tanta (Egypt), Tounis, Sfaks, (Tunis), Fez, Tangier, Casablanca, Mackenz, Rabbat, (Morocco), Tripoli, Bengazi, (Tripoli), Algier.

The most important centers of the Spanish or Ladino-speaking family are Sophia, Philipople, Rustchuk, Varna, Plevna, (Bulgaria), Constantinople, Smyrna, Adrianople, Broussa, (Turkey), Monastir, Nish, Iskopia, Saryevo, Pristina, (Yougoslavia), various communities in Roumania, Salonica, Pyrrhe, Korfu, Yanina (Greece), Jerusalem, Jaffa, Tiberias, Saffed, (Palestine).

POLITICAL changes and transformations have played havoc in the Turkish community in the last few post-war years. In some of the territories detached from the former Ottoman Empire, change of regime has not had any marked, or at any rate any detrimental effect. But it cannot be



Graybeards of Smyrna—A Center of the Spanish-speaking Jews

gainsaid that the political dependence under the Ottoman Empire in pre-war days was a factor not to be ignored in the shaping of the destinies of these communities. In addition to the various cultural ramifications there are also varying economical and social structures, chiefly caused by the change in the political status. And when we speak of Sephardic Jewry we refer to so widely different types as the old, naive, primitive, Torah-abiding Jew of Yemen, the materialistic and half-ignorant Jewish silversmith in Damascus, the prosperous and self-contented Egyptian Pasha whose son is the cleanly shaven Oxonian who has married outside his faith or is about to do so. There is on the other hand the Constantinople and Bagdad types, not unimportant factors in the shaping of the commercial life of their mercenary cities, builders of solid commercial bridges, but unacquainted with their past, and the Bulgarian Jew with a national consciousness.

Even in the various North-African territories diversity reigns supreme. There are some, true sons of the desert, real natives and citizens of the Garden of Allah, and others, smart licensees of French universities.

Turning to the Jews in Turkey, a glance at their political status in the last two decades or so, is indispensable for the understanding of their cultural tendencies.

Jews in Turkey formed what was known in the Turkish constitution as *millet*, a word almost untranslatable into English or any other European language. The rights given to them under the constitution were, it is true, enjoyed by the other churches, too. These amounted to a quasi-autonomous administration not only in religious affairs but also on a great many communal matters falling within the scope of "civic" affairs. The *chacham bashi*, the Chief Rabbi of Turkey, was at once the religious and lay representative of the community. These prerogatives did not however result in any true process of Ottomanization, which was very slack despite the tremendous efforts made by the Turkish authorities, whose policy in the last two decades, since the declaration of the Turkish constitution, was one of "Ottomanization," i. e. enforcement of the Turkish language and culture, abolition of the various prerogatives enjoyed by foreigners and others, abolition of the national vernaculars of the different races and elements under Turkish regime.

Here again one of the eternal truths of *Kulturgeschichte* has manifested itself. That element which was culturally the weaker, though predominating, could not absorb into it the other minority elements, which if not culturally stronger were however at a great disadvantage. The Jews in the Ottoman Empire therefore remained what the Ottoman constitution desired them to be—a millet, a community of men and women united by religious bonds but enjoying the status of a body with temporal requirements of its own. But the analysis of the status of Jews in pre-war days in Turkey, where the bulk of Sephardic Jews has been living, would be incomplete without mentioning the pressure of Western influences, but chiefly, French, which has always left its mark on Ottoman history.

THE commercial rivalries between the various European powers, the race for expansion, the establishment

Quaint Aleppo

of what was mildly termed in diplomatic language "spheres of influence," which were really nothing more nor less than "*Abzatzgebiete*," could not better be expressed than by the propagation of cultural influences in the Levant. Thus educational missions, scientific expeditions and similar institutions were forerunners to the propagation of actual commercial and imperialistic influences. In the Orient France has had the lion's share. It was the protector of the non-Turkish Christian elements, whose task was not confined to protecting them when need arose, but also to educating them to spreading French culture, French customs, and French or pseudo-French modes of thought. French influence in Egypt and Syria dates back to the seventeenth and eighteenth century, but it was given considerable and forceful stimulus by the various scientific expeditions which accompanied Bonaparte on his triumphal tour of the East. It was at that time that the modern Arab literature first came in contact with French letters. The best Arabic renderings of French classics emanate from the early decades of the nineteenth century.

This acquisition and expansion of a French sphere of influence paved the way for the really French but seemingly Jewish influence of the "*Alliance Israelite Universalle*" towards the middle of the last century. It is not within the scope of this paper to debate the advantages and disadvantages of this famous Jewish brotherhood. It has undoubtedly worked wonders, uplifted the social and economical standards of Eastern Jews, and gone a long way towards improving his civil status as well. That noble and staunch advocate of Jewish rights, the late historian "Narcesse Levin," one of the founders of the *Alliance*, has succeeded in putting his case with considerable force in his life work, "*Cinquante Annees, d'Historic.*" In those days of struggle for emancipation, the announcement of the establishment of an institution, such as the *Alliance*, meant without doubt a real beacon to the bulk of Jews in Asia as well as in Europe. Those were the post-Napoleonic days, when world policies were shaped and reshaped in the Parisian salons, and it was naturally France to which the poverty-stricken Jews should turn for relief.

In justice to historical evolution, however, one cannot, in discussing the consequences of the work of the *Alliance*, ignore one cardinal drawback. Although it uplifted the social standards of the Jews, it lowered their cultural standards, and contributed, perhaps unconsciously, and even against its will, to a sort of spiritual crippling that developed and strengthened the course of the East—Levantinism.

AND whether one wills it or not, the history of the Sephardic Jews in the last two decades, particularly that of the advanced and more educated, is identical with the spread of the work of the *Alliance* and therefore with the strengthening of Levantinism. It is to the removal of this age-long curse which has found fertile soil in the East, that one looks to the B'nai B'rith.

(*The next article will deal with the appeal of the B'nai B'rith idea for the Eastern Jew, with the inevitability of the partial substitution of B'nai B'rith ideals for Alliance ideals.*)

Can We Live *on* Husks?

By Oscar Leonard

IN Zangwill's "The Melting Pot" there is a line which makes a particular appeal to those whose souls are wrapped in the day that is to be. I refer to the line where David speaks of the "God of our Children," in contra position to his uncle's "God of our Fathers." The line is pregnant with suggestion, because as we think of our children, we think of the future, of generations unborn, of humanity to come.

It is for this reason that I approached the little book by James Waterman Wise with a great deal of interest. He is the son of a great father. He comes of a line of rabbis. He is the scion of a household where Israel is loved. Only a great love for his people could have given Stephen Wise the eloquence that is his when he speaks of Israel's ideals.

With this background I felt that "Liberalizing Liberal Judaism" ought to contain an important mesage. It came out of the heart of a young man. With a world in ferment it becomes interesting to hear what the present generation has to say. What are its ideals, its aspirations, its dreams? I felt that young Wise may be the giver of utterance to what is in the souls of our thoughtful Jewish youth at least.

Maybe he is. If he is, then my heart aches for my people and its traditions. For in "Liberalizing Liberal Judaism" this young man would take from us all that is basically Jewish. I am wondering what sort of rabbi he will be. Of course, change is the prerogative not only of women but of youth also, and unless James Wise changes a great deal, he will have to form a new movement in Judaism, that is, if he will have any Judaism left in his movement.

Nor will it be an easy task. The fact that he will call his congregation Jewish, if he does, will make it most difficult. For, those who desire Judaism in their religious affiliation, will have none of this new movement, if such a movement is started. As for the assimilationists, who are too cowardly to go all the way across to the Unitarian Church, but have not enough stamina to remain real Jews, these will not join a movement which is Jewish, even if only in name. They need a movement which is a well camouflaged bridge between the synagogue and some sort of Christian denomination. Thus they can in their lifetime appear not to have stepped out and yet have the certainty that their children will no longer be Jews.

If young Wise were to start a movement based on the ideas in his little book, and did not call it Jewish, he would be a prophet for this class of Jews. His book contains the seed for such a movement.

TO begin with, he does not want religion to mean anything in particular beyond helping men "to live well." Such a definition simplifies matters wonderfully. Particularly since the young man is willing to leave it to each individual to define for himself what this "living well" should mean. Nor does he want religion to tell the individual dogmatically what "living well" means. In fact religion itself becomes so vapory that electrons are more solid than steel compared to it.

This sort of thing is called daring, to Liberalize Liberal Judaism. He would rob the synagogue of its very God idea. His would be a synagogue without a God, without traditions, without the things which make the foundations of the faith of the Jew. In place of these things which have been vital enough to keep the Jew alive for centuries he put something which he can not define.

He emphasizes time and again what I would call the individualistic point of view in religion. Now, Judaism is a communal and not an individualistic religion. It may be well for Christians to sing: "Jesus, Lover of My Soul." No Jewish hymn could have this individualistic tinge. "Our Father which art in heaven" probably originated before the teachings of Jesus became polluted by the streams of the barbarians with whom it was "every one for himself and the devil take the hindmost." There is no individual salvation for the Jew. All salvation, if there be any, is collective. Each Israelite is responsible for the others.

Naturally this individualistic point of view coincides with his "Westernism," for he is concerned with the Western Jew all the time. Of course the Western Jew should be the true concern of anyone who thinks of the future of our people at all. For the Western Jew is fading out of the picture more and more, aye, almost as rapidly as a fade-out in a movie. But if this young man had his way the fade-out would be even more rapid.

This individualism naturally cannot abide the idea of a chosen people, or of a mission for Israel. That the Reform mission theory is somewhat absurd is now fairly generally admitted. After all, to insist on preaching the one God idea to those who already believe in it rather than to the savages of Timbuctoo is ridiculous. If Mr. Wise hammered away at that one could agree with him. But he sees no special mission for Israel. The fact that the passion for righteousness has not allowed Israel either to rest or slumber means nothing to him. To be sure he condescends to admit that "great social ideals of justice, peace, and the brotherhood of men were Jewish in origin." But the Moor has done his errand, therefore let the Moor be dismissed.

It never occurs to this young writer to ask himself why it is that the men who came out of the seed of Israel were first to denounce wrong. Or is it mere accident that Jesus should come of this same people who gave the world its prophets? Is it mere accident that when the world stood in need of a new interpretation of life that this interpretation had to come from Jews. Is it mere accident which finds Jews in the forefront of every humanitarian movement? Surely there is something in the soul of the Jew which drives him on and on, against his individual interest, to fight for the right. This something some of us interpret as the mission of Israel. It is this mission which has given him strength in hours when others would have succumbed. It is this which has brought him light where there seemed to be utter darkness.

WHEN Wise turns to the subject of Jewish education he touches something where much light is needed. The faults he finds are real. It is true we have paid little attention to the religious and spiritual education of our children. I often wished I had the time to investigate what percentage of the budget of our congregations is spent on Sunday schools. Has the Sunday school kept pace with the palatial buildings and the princely rabbinical salaries? Or is the Sunday school a sort of after-thought, a sort of nuisance upon which the overworked rabbi has to spend an hour or so on Sunday morning, when better things might be

done? In his criticism, Wise is correct. But solutions he cannot give. To be sure he makes a suggestion here and there. Then he gets red in the face about the matter of confirmation. He feels it is nothing short of criminal to compel the child at an early age to make public declarations of faith. I am not concerned with theories. I am interested in facts and in results. I have never been confirmed, as I was not in this country at the age when children are confirmed. But I remember what *"Bar Mitzwa"* meant to boys of thirteen in Europe.

OF course, that was among the inferior Eastern European Jews. Not among the Western Nordic Jews. I do know that this ceremony left lasting impressions among boys. I know a leading Reform Jew in my own city who always speaks of what *"Bar Mitzwa"* meant to him. He is successful. He was president of the most Reformed of our Reformed Temples. Yet he goes for his *"yarzeit"* to an Orthodox synagogue. Had he never been *"Bar Mitzwa"* he probably would not have been the warm-hearted Jew he is.

It is barely possible that confirmation means to our children what *"Bar Mitzwa"* means to the Orthodox boys. If it does, then I would disregard all philosophic theories and scruples and continue to confirm Jewish children. If it means that a lasting impression is left at a most impressionable age, so much the better. Of course, I am arguing from the narrow point of view of Judaism and the Jewish people perpetuating themselves. Young Wise thinks that it is the business of religion not to seek to perpetuate itself. He is alive today because Jews were willing to give their lives that Judaism may perpetuate itself. If they had been moved by ideas like his own, Judaism would be as vital today as is the religion of the ancient Romans. The Jews would have been one of the peoples buried in the sepulchers where history has buried the Babylonians, Asurian Egyptians, and others.

But because our ancestors were narrow and lacked the vision of this twentieth century youth, they insisted on perpetuating their faith and their people. Therefore this youth can write a book for other Jews to read.

QUITE in keeping with the "liberalizing" view is the young author's attitude on intermarriage. Of course, from a strictly assimilationist's point of view intermarriage between Jew and Gentile is logical. But Reform Judaism is not logical in this. In so far as Jews remain Jews, no matter how much they may emasculate their Judaism, they can not countenance intermarriage. They know that David Einhorn was right when he said that intermarriage is the nail in the coffin of Judaism. It is more. It is the poison which goes straight to the heart of the Jews as a national entity.

Reform Jews have felt that all along. Therefore, they could not be logical in the matter of marriage between Jew and Gentile. Logic is of the head. A people's will to live is deeper than that. It is of the inmost recesses of the soul. But, of course, a young man is interested in logic more than in anything else, except when it comes to the love of a man and a woman for each other. Here young Wise feels it is a crime to interfere. Not even for the sake of the continuation of a people like the Jews must sacrifices be imposed.

To the possible objection that two persons can not find happiness, lasting happiness, in a union where there are divergent religious views, Mr. Wise answers that young Jews and Jewesses these days have no serious religious convictions. They evidently have not, if one is to judge by this author, who surely is an exception in that he takes time to write about such matters. If they have no religious convictions, have they no consciousness of Kind? Has the red blood of real Jewish manhood and womanhood which was able to face death and torture unflinchingly that their people might live, been turned into a white sluggish substance? Is the Jewish youth of this day and age suffering from spiritual pernicious anemia?

Mr. Wise constantly emphasizes that Judaism has no right to oppose intermarriage, because it is purely a personal matter. Is there any one institution in which society, the collectivity, is more interested than in the relation between men and women? Is not the family the foundation of society? Do individuals grow on trees, or are they the result of this comingling of beings of opposite sex? Did human beings ever thrive better, develop more individuality, than they have since our type of family has come into existence? Where would these fine individuals be were it not for the fact that the collectivity has made certain rules calculated to protect the outcome of this finest of all human relations. To say that the views of this young author on the matter of intermarriage are sophomoric in the true Latin sense would be to put it mildly and mercifully.

AS we go along led by the hand by this future spiritual leader in Israel, we are led to the chapter on Jesus and the attitude of modern Judaism toward Him. We really should beat our chest and say *"Chotosi,"* or better still, *"Pecavi."* We have sinned grievously. We have kept Jesus out of our Scriptures for so many centuries. We have committed an unpardonable sin. The Inquisition said the same thing. But it did more. It tried to show our people the great power of life of this Saviour. The love was so fervent that it frequently scorned Jewish flesh. Oh, but what it did for Jewish souls!

But we are not asked to accept any dogmatic Orthodox views of Jesus. The Unitarian view is quite sufficient. In other words it should not be difficult for us to become some sort of Jewnitarians so as to make it easier for our children to become Unitarians and our grandchildren to land in the Episcopalian church. We have too much of doctrine already, according to our youthful Saviour, now we are to add more. We are to assimilate not only the Jew but Judaism as well. To be sure, this sort of thing may help us "live well." It would have helped in Russia and Roumania too. But our parents were foolish enough to prefer the staff of the wanderer rather than the acceptance of Jesus.

The personality of Jesus would mean much to our youth, thinks Mr. Wise. Are we Jews so poor and deficient in Biblical and historic personalities that we must borrow a few mythical ones. After we have exhausted our supply, we ought to be able to get one of our fine fiction writers to create a few more. But until then, we need none.

To be sure, we have no objection to speaking of Jesus as one of the many, many, great men that have come out of the loins of Israel. But that is all. To give him a place with Moses or Isaiah would be cringing cowardice on our part. We were not capable of that sort of thing when the Jewish back was bent by the blows which fell as we ran the gauntlet. To do it today when we have a new birth, would be nothing short of treachery. It would mean the desecration of the ashes of our martyred dead.

Mr. Wise devotes a brief chapter to "The Function of the Ministry." He feels that the influence of the minister is no longer what it used to be. The

(*Continued on Page 380*)

Jewish Woman *in the* Middle Ages

By *Sarah Goldberg*

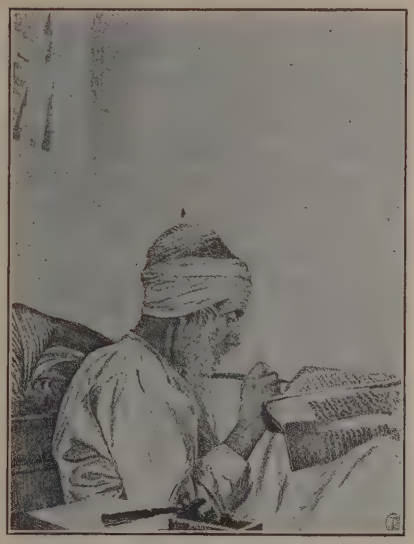
"ON account of our many transgressions," cried the wretched Jews as they saw their beautiful Temple destroyed, their beloved city leveled and their brethren scattered over the face of the earth. Back in the dim past, God had promised Israel that his descendants would be numberless and that they would replenish the world. Yet here they were, in the second century of the Christian era, their homes and Temple in ruins, and a mere few millions of them dispersed —some in captivity, some in slavery, but all in adversity. Truly, their transgressions must have been both numerous and great.

In the beginning of the Middle Ages, Jewish communities were to be found in all the larger towns and cities of Spain, Italy, Germany and France, as well as in the East. There they lived in the small quarters which later became the legalized and compulsory ghettos; imitated their Christian neighbors in dress, customs, and habits; and, whenever tolerated, took active part in the life and problems of the city. Yet, in spite of everything, they did not forget the God of their fathers nor the laws of the Holy Scriptures and the Talmud. Faithfully, zealously they adhered to the Torah, and lovingly performed all the duties prescribed by the Talmud.

Sphinx-like, the small Jewish nation, now consisting of little communities scattered all over the East and the West, continued to exist during the long and cruel centuries. A nation without a home, without a land, without a spiritual and political center, lived and mocked at the ravages of time. Lived and prospered in spite of the infinite hatred and hostility allied against it. In the midst of incredible and unparalleled persecutions, wholesale massacres and intellectual and spiritual isolation, it continued to live, to flourish and to multiply.

Throughout sixteen centuries—from the beginning of the supremacy of Christianity up to the modern, enlightened free era—the dominant attitude toward the Jew had been either annihilation or baptism. There passed ages of oscillation between massacres, inquisitions and expulsions, yet the Jews were neither annihilated nor baptized. The complete isolation neither paralyzed nor degenerated their intellectual and spiritual propensities. When they were finally emancipated from their dismal, mediaeval Ghettos, when they were permitted to see the light of a kinder, superior age,—the Jews emerged numerically, morally and spiritually stronger and greater than when they had entered, though wanting a cultural life and its habits.

Wherein lie the causes of this enigmatic mysterious preservation of the Jewish nation? The religious still contend that it was the will of the true and only God to prevent His people from being conquered and exterminated. Others argue that it is in the very nature of this stiff-necked race to resist all destructive and pernicious forces. Modern sociology gives much credit to the purity and influence of the home as an institution of the Jews in the Middle Ages.



Der Torahschreiber—By Lilien

The home and the morality and love which it fostered were the mainstay of the Jews during those evil times, and because the home centers so largely about the wife and mother, the Jewess may justly claim a large share of the glory in the miraculous preservation of her people.

Then too, much bravery was needed in those days of massacres and forced baptisms. The Jew had to know how to fight and how to die for his religious beliefs. And the Jewess knew how to sacrifice herself heroically for her God. In this she was more courageous than the stronger sex. She inspired and spurred on her brothers to suffer torture and death rather than receive the cross. And by the inspiration of her martyrdom she helped to save her people from obliteration.

THE peculiar organization and conditions of Jewish life in the Middle Ages were not only favorable to the status to which the Talmud assigned women, but even fostered it. Everywhere the Jews were a small state within a larger and hostile state. Their only contact with the outside Christian world came through the exorbitant taxes wrung from them by the kings and their nobles. In their secluded quarters, the Jews continued to live in the old, traditional manner.

The synagogue was the center and pivot of the mediaeval Jew's existence, and his attitude to it was his attitude toward life in general. It ruled his moral, social, legal and commercial ideas and behavior. It was the supreme institution by which both the fanatic, semi-ignorant German Jews and the aristocratic, cultured and liberal Spanish and Italian Jews were guided. Though the architecture of the synagogues, the customs and the manner of prayer differed in accordance with the wealth and culture of the various Jewish communities, the Talmud remained the leading principle of all.

In fact, the Talmud was the very *raison d' etre* of the synagogue. For that reason its philosophy was universally accepted and its laws and decrees faithfully executed. The Talmudic conceptions of woman, for example, prevailed. The wealthy, polished, educated Spanish Jewess had the same legal and social status as her less fortunate German sister. Their position in the community was the same. Though the Spanish Jewess had a smattering of Greek philosophy, Arabic poetry and literature, her ignorance of Hebrew culture and religion was no less than that of the German and French Jewess.

As the synagogue was the court of justice, the justice it meted out and the laws it set up were those of the Talmud. The same inequality between the legal status of the sexes continued. In this, woman's position was both negative and inferior. Still, the times had changed, new problems came up

which required solutions not given by the Talmud and a few new laws were added. Due to early marriages—a girl of seven and a boy of ten were married in those days—and to the ease with which men obtained it, divorce was very prevalent. Rabbi Gershon prohibited willful divorce of husbands and made the laws more stringent as well as less unfavorable to women.

In the early Middle Ages there were still many lapses from monogamy, while in the East and in Spain polygamy prevailed up to the fourteenth century. The rabbinical synods formed a law prohibiting a man from marrying a second time without the consent of his wife. If he married against her wishes, she had the right to obtain a divorce and get back her dowry. There was a decree which enabled a woman to get a divorce for being beaten, or, if she preferred, to compel her husband to give her separate maintenence.

The synagogue was also the communal center of the ghetto. There the Jews gathered to rejoice over each other's joys and to mourn over each other's sorrows. It was an amusement, lecture and wedding hall, as well as a place of prayer. In the thirteenth century the sexes were separated in the synagogue. The pietists, witnessing the gross immorality of their Christian neighbors and wishing to prevent any such possible conditions in their own community, decided upon this radical change. Then, too, the horrors and miseries they had suffered during the Crusades had made them even more religious and fanatically desirous of performing each letter of the law. And somewhere in the Talmud they had read that it was best for the sexes to be separated. With their separation in the synagogue came their segregation in all social and communal functions held there. Men and women were forbidden to dance, feast or communicate with each other. Children played with only their own sex.

No educational system was provided for women. The Talmud was adverse to the education of women, and their religious duties required little knowledge of the Talmud, which, to the medieval Jews was the only kind of learning necessary. One critic, satirist and philosopher of fourteenth century Jewry, summed up her educational standing when he ironically remarked that he "wished he were born a woman, for he would then not have to bear the burden of six hundred and thirteen religious laws, besides so many Talmudical restrictions and rigorous ordinances. As a woman he would not have to trouble himself with so much reading, studying of the Bible, Talmud and subjects belonging to it, nor torment himself with logic, mathematics, physics, astronomy and philosophy." Kolonymos lived in Provence, where the Jews, influenced by their Spanish co-religionists, had absorbed the Greek culture and philosophy then known to the intellectual world.

The home continued to be the Jewess' domain. Her position and influence there were not inferior to those held by her sex in Talmudic times. She was still the loved helpmate, the respected consort of her husband, the devoted mother and tutor of her children. Her lack of knowledge of and training in religious ritual and duties resulted in the domesticity of her husband, who often went to market to buy the food, assisted in its preparation and arranged and conducted the religious services in the home. There seems, however, to have been no disharmony on that ground. All accounts indicated that it was a happy and congenial life, the only clear light in their gloomy existence.

Many inspiring stories are told of the religious enthusiasm and fearlessness of the medieval Jewess. The pious monks discovered to their great surprise that the pale and sad-eyed women actually prevented their weaker brothers from openly accepting Christianity in order to save their lives. Thereupon, these religious Christians burnt sixty-seven Jewesses at the stake, as a warning to the women of other ghettos. During the first crusade, the Jewish women of Maycene assembled themselves and their children and begged the men to kill them and then commit suicide rather than forsake their God. The women of the congregation at Treves killed their small children when they learnt that an army of monks was coming to carry them off to a monastery nearby where they were to be taught the Christian religion. Many women, weighted down by stones, threw themselves into the river in order to escape forced baptism or disgrace. The historian Graetz reports that over one hundred thousand thus met death.

A touching story is related of the wife of a certain Rabbi Moses, who sought death rather than be forced into unfaithfulness. Attracted by her beauty, the captain of the vessel on which they were crossing the Mediterranean made persistent advances to her. One bright morning, while the captain was standing beside her, she asked her husband in Hebrew whether those who perished in the sea could hope for resurrection, and receiving an answer in the affirmative, she threw herself into the Mediterranean.

III

AS a whole, the life of the Jewish woman in the Middle Ages was neither unhappy nor disparaging. Theoretic inferiority, legal disqualifications and unequal opportunities were evidently not fully maintained. Many names of gifted, capable women of that period have come down to us. The number of mothers who did practical cultural and social work is too numerous to be dealt with in a short treatise. In fact, one may take the type of personality and the kind of fame these women achieved as an index to the cultural and spiritual achievements of their people.

In Moslem Spain, where the Jews enjoyed much liberty and opportunity, they developed a great Spanish-Jewish culture, rich in poetry, philosophy, science and philology. At its zenith, it produced Jehuda Halevi, one of the greatest Hebrew lyric poets of all time, the philosopher Maimonides and the theologian, Ibn Gabirol, as well as many lesser poets and critics. This golden age of culture also produced poetesses and many learned and cultivated women. In the light of their inequality of opportunity and subordinate position, the achievements of these women cannot be considered inferior to those of the men.

The daughter of Jehuda Halevi was a poetess of much note, but because of her illustrious father and poet-husband, Ibn Ezra, her fame and accomplishments were lost. The lyric poems of the Jewess Xemosa were sung and admired at the time. The wife of the great Spanish Jewish statesman, Joseph Ibn Magdilo, was such an authority on theology and Talmudic philosophy that many Rabbis came to discourse with her and seek counsel. One Paula de Mansi was so well versed in the Hebrew language as to be a competent aid to her father in his rabbinical researches. And the daughter of Rabbi Samuel ben Ali gave public lectures on the Talmud and Bible.

In Germany, adverse economic conditions and persecution made the Jew's life and spiritual and cultural position inferior to those of his Spanish and Italian co-religionists. The German Jew's life was a hard and colorless one. Over-taxed, hated, abused and living in the midst of an ignorant and semi-barbaric people, he

found that the synagogue, Talmud and Bible were his only source of happiness and pleasure. In them, in the dreams of the joys of the future, he forgot the misery of the day. German Jewry, therefore, produced eminent rabbis, Talmudists and martyrs.

The German Jewess had much fewer opportunities for individual achievement than her sisters of Spain, for her people were more conservatively religious and fanatically devoted to the Talmud. Still, in spite of these disadvantages, there arose many women Talmudists and students in the ghettos. The distinguished Rabbi Rashi, who considered matrimony and women "fetters," had three daughters all of whom were well versed in the Hebrew language and in Talmudic and Biblical lore. If there arose no famous women rabbis, there were many cultured and brilliant women precentors and preachers. To the discourses of Urania of Worms even Rabbis and Talmudic students came.

Dolze, the wife of Eliezer of Worms, was exceptionally well informed on religious observances and duties and held public lectures on them, while Miriam Schapiro, the ancestress of the famous Luria family, was a popular and clever lecturer who emulated the Greek Hypathia by screening herself from her students so that her beauty might not disturb their attention. These learned women were not indifferent to the plight of their uneducated sisters. They translated and wrote prayer books and religious books in the vernacular for those women who knew no Hebrew.

Another proof of the comparative freedom of action that the medieval Jewess enjoyed is seen in their work as printers. In the fifteenth century, when printing was discovered, the Jews were the first to make use of this new art and develop it. It not only afforded a means of a livelihood, but it was work of religious value. It made possible the publication of religious books at little cost, thus enabling many poor Jews to possess them. Women printers were so numerous that printing became known as a "woman's job." Many women even owned printing establishments, while others were capable managers.

IN the fifteenth century, there appeared in the Christian world of darkness and superstition, a light, which though at first dim and weak, became strong and scintillating. This was the Rennaiscance, the rebirth of man's soul. The Christian world began to take stock of itself, to probe into its inner being and to discover a wealth of alluring phenomena. The new beauty they found transcended that taught in the gloomy monasteries and degenerate churches. Man's individuality quickened with new life. All about him appeared a world of fascinating wonders. He discovered the wonder of nature and the physical world, the beauty of poetry and art, and the power of philosophy and thought.

The Jew was not allowed to see this wondrous light nor to feel its warmth. It was not for him, decreed the Christian world. Nor was the Jew in need of the rebirth. Suffering and insecurity had kept his soul from lethargy. It had not been his Middle Ages. Throughout the dark centuries, the Jew's moral, spiritual and cultural condition had been far superior to his Christian neighbor's. Thus he was in no need of a moral or spiritual rebirth. On the other hand, the fruits of the Rennaisance were as essential for his continuous higher development as they were for non-Jews. The Jewish Middle Ages set in when the Christian's ended. As the Gentile's spiritual horizon broadened and grew clearer, the Jew's became narrower and darker.

There were various causes for this peculiarly abnormal retrogression. The endless persecutions and expulsions of the Jews during the later Middle Ages had sapped their vitality and aroused an overwhelming despair. Finally the appalling atrocities perpetrated against them completely broke their faith in Christian justice. They anxiously withdrew into their shells—the synagogue and the ghetto —and were lost to the world. Those who had been fortunate enough to taste the fruits of the great world without were loathe to accept their imprisonment. These were the Spanish, Portuguese, Provencal and Italian Jews who had seen better days and who could not thrive in the close atmosphere of the ghetto.

But the new world had closed its gate to them. Nor could they steal into it on account of the many diligent guards. Beginning with Pope Innocent III, bulls, edicts and decrees were issued which sheared the Jews of the most elemental human rights. They had to live apart from their Christian neighbors and were forbidden to communicate or have any other relationships with them. They had to dress differently and to wear badges —"the Jew's badge"—which everywhere identified them. They were debarred from all professions and trades practiced by the Gentiles. They could not travel without paying heavy tolls and without carrying many passports.

Small wonder that the Jews became the pariahs of the new, enlightened, cultured and scientific age. The marvel is that they retained their high spiritual and moral qualities and that they developed an intellectual acumen not only equal to that of Christian scholars but even superior to it.

The Jewish Middle Ages had a deleterious effect upon the condition of the Jewess. There could be no advancement in her status while her people did not progress. Her inferiority was in direct proportion to the zeal and thoroughness with which the Talmudic laws were executed and the Talmudic ideas accepted. Greater orthodoxy and conservatism of the ghettoes meant less freedom and opportunity. The Jewish woman's life was scarcely worse than it had been in Talmudic and later times. But forces and conditions cannot remain static—there must be progress, or decline will set in. Since there could be no advancement, retrogression came. And although, during their medieval ages, the Jews did not deteriorate spiritually or morally, their intellectual life, forced to a standstill, necessarily declined. In their train came superstition, bigotry, narrowness of vision, all of them destructive to the advancement of woman.

When we come to compare the position of the medieval Jewess with that of her Christian sister, we find that it was, in the main, superior and happier. In his established world, man had given little to woman. He had put her outside the scheme, his scheme, of things. She was always more or less enslaved and degraded. Woman's theoretic emancipation is scarcely more than a century old; while only during the last few decades has she been able to obtain real liberty. Thus, considering the entire history of her sex, the Jewish woman's position on the whole has not been greatly inferior, while during the Middle Ages it was even better.

Medieval Christianity merely tolerated marriage, but neither praised it nor considered it as an ideal state. Consequently, the Christian woman could not possess much influence and respect as mother and wife and was not protected against her husband's vagaries and moral lapses. Her intellectual and cultural standing was far below that of her sister of the ghetto.

A Singer *in* Israel

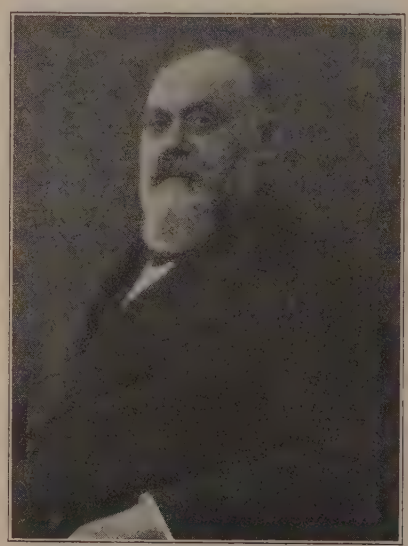
*Aaron Friedmann

By A. Z. Idelsohn

IT has become quite an unusual thing in our modern life to consider writing about a cantor (*a chazzan*) worth while, unless he be of the type of the *chazzanim* called "stars," that is, a person equipped with a magical power to fascinate and intoxicate people and to inflame their passions—stars like those of the movies, of the arenas and the ball fields, or like the stars of the oratorical platform who, by means of voice and pose and inflaming phrases, carry their audiences.

This star type which enjoys such loud acclaim in American life, is yet not typically American, for the Old Country knew it also, though not in such numbers. The Old Country had its *chazzanic* stars who were equipped with tremendous voices, brilliant coloraturas and ingenious tricks to fascinate their audiences—especially the mob. They were men without any general and musical training, without any Jewish knowledge, without any esthetic taste and refinement, empty of religious and ethical convictions. Like comets, they flared across the Jewish firmament, throwing their momentary luster, and disappearing without leaving any trace; for stars never helped in the development nor added to the sum of culture—such being the task of workers possessed of intelligence—and fired with conviction and with purpose. As redeeming exceptions stand out in all branches of religious and cultural life, so also in that of synagogue song there were singers called *cantors*, motivated by Jewish ideals, blessed with divine inspiration, whose life was sanctified by meditation and prayer to God. Only these *chazzanim* created song with the power to inspire the Jewish people for many centuries.

Throughout the medieval ages, synagogue song was regarded as old tradition; and, except for a few innovations, was held to have been given by Moses on Mt. Sinai—a belief which was expressed already in the twelfth century, in the *Sefer Hasidim*. With the beginning of the reform movement, a century ago, that belief was removed. The synagogue song began to be looked upon by the first reformers as an Oriental, unmusical and unesthetic chant. Consequently the abolition of it was advocated in the modernized houses of prayer. So marked a change in the rendition of the ritual impelled the synagogue singers—the heirs of the old song—to protect their inheritance. Hence there came to be a new type of cantor—singers who, in addition to their traditional knowledge, trained themselves in modern European music, with the view to modernizing the old synagogue song.



Aaron Friedmann

Some among them, however, felt the insufficiency of such procedure, recognizing that it was not enough merely to remodel the synagogue song, but that it was vital that its sources be investigated, its unfolding be historically traced, for they had awakened to the fact that Jewish song, like the song of any other denomination and people, had its distinctive history, and that that history was not a mere blind succession of occurrences, but, as with every other cultural product, it progressed by the instinctive direction of certain psychological laws. These men considered it necessary and feasible scientifically to investigate the sources of synagogue song. Hence several distinguished cantors in the nineteenth century devoted much energy and earnestness to the task—each contributing his part. Among these, Aron Friedmann holds a prominent place.

Very much is spoken and written in this country about Jewish music. It has become a popular subject; yet its contents remain unknown. So many songs with Yiddish texts are sprouting up out of the Jewish centres in America; yet how many of them are really Jewish tunes? So many melodies in our hymnals are called "traditional"; but how many of them are Jewish? Of all the many phonographic records produced by the *chazzanim*, how many are real *chazzanoth?* Some of our people knowingly or unknowingly hail all works of the composers who were born Jews, as Jewish music. In their concerts, they present as *Jewish* music, compositions of Meyerbeer, Halevy, Mendelssohn, Goldmark, Rubenstein, Offenbach, Mahler, Ernst Bloch, etc. Did these people ever suspect that Jews' music is not necessarily Jewish music?

The famous composers who were born Jews (perhaps with the exception of Halevy) did not know and did not want to know anything of Judaism. Indeed most of them sought to blot from their hearts, every trace of Jewish sentiment. Jewish music can be rightly so termed only when it has all the technical marks and features of the historic Jewish religious song—the tonal expression of Jewish ideals and beliefs. It seems indeed that the superficial popularity of the so-called Jewish music has harmed more than it helped the real understanding of the distinctive features of Jewish music. To a certain degree, our music shares the fate of Judaism itself, of which it is the echo. Almost every person who is born a Jew is conscious of that fact; yet how many of them know Judaism? The greatest enemy of Judaism is ignorance. Jewish song is the melodic echo of Jewish ideals and doctrines, just as the music of other peoples and faiths is the tonal expression of those groups. Historical Christianity developed its unique tonal expression; likewise did the materialistic ambitions of the last few generations develop a peculiar tonal expression which we now call "modern music." Can either of these interpret Judaism? To this query, our modern temple (especially the reform temple) first answered "yes"; and proceeded, in the place of the Jewish song, which it esteemed

**Upon the occasion of his seventieth birthday, August 22, 1925.*

antiquated and Oriental, to substitute Christian and hyper-modern music. But little by little the reformers grew conscious of their blunder; and voices were heard, asking for the reintroduction of the ancient song of Israel.

What are the features of that ancient song? Men like Friedmann devoted a lifetime to answering that question, and to explaining their findings. And some twenty-five years ago, the organization of the Jewish communities in Germany published Friedmann's *Shir L'shlomo*, a collection of traditional tunes and of new synagogue compositions built on the Jewish melodic line. That collection, covering the entire cycle of the year, contains melodies for solo and unison only, in as much as, in the day of its appearance, every community had its cantor, and every congregation participated in the singing—both of which circumstances have vanished from most modern congregations. The *chazzan* is now largely replaced by the organist; and the congregation has become an audience to be entertained, rather than a community in prayer.

GATHERING of the fruit of the study of many scholarly *chazzanim*, Friedmann indicates, in his volume, the traditional mode of every item that he prints. Especially in his "Study on Synagogue Song," he presents, in addition to his investigations, the resume of all the research of his colleagues. The chief characteristic of his work in his moderation, his avoidance of extremity on either side, and his consideration of the claims of traditional sentiment against problematic results of scholarly inquiry. Indeed he is by training and education (born in Lithuania) a pious Jew, saturated with Judaism. He was fortunate enough to receive instruction, around the middle of the last century, from the famous old East-European *chazzanim*: and with this knowledge, he combines the thoroughness of German method.

For forty-two years, he has served the most important German congregation—that of Berlin—as *Oberkantor*, in the great old synagogue in which Moses Mendelssohn used to worship. The quality of his devotion is remarkable, not only in contrast to the devotion of the singers of the synagogues and temples in our country, but by comparison also with the attitude of the cantors of the Old World. During the entire day of the eve of every Sabbath and festival, he has consistently refrained from participation in any secular activity, in order to attune himself, through meditation, to the holy task before him on that evening and on the succeeding day. Of a deep religious nature, he considers it his mission to instil religious inspiration into the hearts of his congregants. His has been more than dignity in worship; it has been a spirit of holiness. And the Jewish holidays, in the true spirit of Judaism, meant and mean to him, holy days. Of the great cantors in whom the nineteenth century was so rich, he is one of the few yet remaining to us.

In view of conditions in this country, it would sometimes seem that his generation belongs already to an age long past. We are often prone to believe that *chazzanim* of the type of Friedmann are figures of history from whom we are far removed. And the very institution of the *chazzan*, many of our people here consider done and past forever. Yet is this institution really discarded? Is it likely that the institution of the precentor, of the *Mispallel* (the inspirer to devotion), which lasted for the two thousand years since Israel developed to the stage of sacrificing the heart instead of animals—is it possible that this institution can be so easily and completely cast aside for superficial causes and questions of expediency? There is reason to trust that genuine Judaism is much deeper and stronger and more steadfast than to adapt itself to the claims of convenience and the arguments of opportunists. For two thousand years the *chazzan* has stood side by side with the rabbi, the latter being the spiritual leader, the former the spokesman in prayer; the rabbi educating the spirit, the *chazzan* arousing the fervor of the heart—the one unable to replace the other.

THE office of rabbi needed to be reshaped and re-defined; and has been greatly changed to fit the changed conditions of Jewish America. Instead of the silent Talmud scholar, whose power lay in the written word, in the law, in his study; whose function was to be the example of strict religious ethical life—the spiritual ornament of the community—whose sole communal obligation lay in deciding fine points of Jewish law,—instead of this man, the modern rabbi has become the spokesman for his faith to his congregation; the representative for his congregation to the outside world; the teacher of his congregants; the educator of the youth; the friend, confidant and advisor of all; the personal guide of every Jewish soul; the helper not only in religious difficulties, but also in social needs. A tremendous task. And, especially in larger congregations, beyond the physical power of almost any human being. Therefore the modern rabbi needs an assistant; and that assistant can best be the other historical officer of Jewish religious life; the *chazzan*— providing only that the function of the *chazzan* make, for the American conditions, an adjustment in line with the adjustment made by the office of the rabbi.

Instead of being a sweet singer and soloist for one or two hours a week, without any other employment for the benefit of the congregation, he (rather than the non-Jewish organist) should become the musical director for the congregation and the school, should in addition share the task of religious instruction, should be the precentor (the reader of prayers), and the substitute for the rabbi at times when the rabbi cannot meet the communal demands. Through such arrangements, the vexing question of assistant rabbis will be solved in a most salutary manner. Of course we have to create this type of cantor through adequate training, just as has been done in the case of the American rabbi. A distinctive characteristic of Judaism was and still is its elasticity in changing the forms of its ideals and institutions, in accord with the change of conditions. We have to apply this principle to the remodeling of the institution of the cantor. When the old type of rabbi became insufficient to the demands, the office of rabbi was not therefore abolished. Instead, his duties were adjusted to his people's needs. May it not and should it not be the same with the position of the *chazzan?*

TO be sure, not every *chazzan* was of the illustrious type of a Friedmann and his great colleagues; but how many rabbis are of the type of a Geiger, a Jellinek, an Einhorn, an Isaac Mayer Wise, a Kohler? Out of hundreds of mediocrities, a great soul arises. From among many striving American rabbis, here and there a great rabbi stands forth who illumines the eyes of Israel. But so long as we abolish the very office of cantor, there is no opportunity offered for a *chazzanic* genius to spring forth from the soil of reform. And we need him badly. We need a great Jewish singer, a great singer of Jewish song, by whose divine inspiration the heart of our modern American Jew should be fired to fervent devotion. Strengthened in the optimism characteristic of Judaism, I take courage to hope that Aron Friedmann will not be the last great cantor.

The Arabs

Impressions of a Non-Zionist

By E. *David Goitein*

On the Road to Jericho © Underwood

BESIDES the immense economic problems that confront Palestine today, there is the political problem of the Arab, which in some respects looms even larger and which raises questions of the rights of minorities, self-government, treatment of colored races, all the fundamentals of democracy. Apart from purely political issues there lurks the religious issue, which, if mishandled, may lead to fanaticism and murder.

No satisfactory solution of the Arab problem can come until the Arab is understood. We do not believe that either the administration or the Jews have taken the trouble to understand him. That is why the problem is so immense today.

Before giving our impressions, we must make a confession. We did not understand the language of the people. We were able to know the feelings and ideas of the Jews just because we could speak to them freely and hear what they had to say. In the case of most of the Arabs, we had to rely on someone else, usually a Jew, to interpret for us. This made sympathetic, intelligent communication extremely difficult.

It is usual in dealing with Palestine to speak of "Arabs." The "Arabs" of Palestine are neither a pure race, nor one race. They are an amalgam of peoples who have blown in from Asia Minor to the north, from Arabia, from "the other side of Jordan," together with a sprinkling of peoples of the old races who inhabited Palestine before the Israelites arrived and who remained after they had gone.

Anyone who takes the trouble to examine the head shape and facial characteristic of the Palestinians will be struck by the amazing differences of type. The only thing these people have in common is language, and theoretically, religion. Islam has tarred them with the same brush. When, therefore, we speak of "Arabs" we must not be taken to refer to any particular racial stock, but to all those dark-skinned people of the country, excepting the Yemenites, who speak some dialect of Arabic and (theoretically) accept the Koran.

FROM the political point of view the most troublesome Arab is the educated one. It is he who voices the complaints of his fellow Arabs, stirs up revolts, creates general unrest and objects to Jewish immigration. We met several of this class—usually sons of rich *effendis* who had attended some modern school where subjects other than the Koran are taught. There they had learned English or French and a little mathematics. In a few cases they had been to European universities. Since the rest of the Arab population is absolutely ignorant, these few naturally feel themselves their superiors, and as intelligent and learned as anyone else in the world. Judging by those we met this view is not justified. They have usually read neither widely nor deeply. Their knowledge of European literature is scant, nor does a knowledge of their own fill in the gap. They do not do much thinking. They appear willing to take up almost any idea, however specious, provided it is strikingly stated.

Having some education, they believe themselves capable — perhaps rightly—of governing the country and of filling all important administrative posts. They, therefore, look with extreme anger on Jews who take governmental posts, which they regard as their own by right. We were one day motoring from Afuleh to Jerusalem with an "educated Arab" (we are using the words in the sense already mentioned) who was in the government service. Believing we were Englishmen not of the Jewish faith, he held forth on the iniquity of giving positions to Jews when there were educated Arabs to take them.

HE pointed out that there were ten times as many Arabs as Jews in the country, yet there were three Jews to one Arab holding important posts. We pointed out what was pretty obvious, that the number of educated Arabs to educated Jews was certainly not ten to one, was not even one to one, but that much more likely there were three well-educated Jews to one educated Arab. He was honest enough to admit that the majority of his people were ignorant, but, he added, the educated Arab was infinitely more efficient and fitted for undertaking serious work than any Jew could be. Therefore it was merely the Zionistic bias of the administration which robbed the Arab of his posts. It is this same outlook which explains the Arab outcry when, an Arab having been turned out of the post office because found guilty of embezzlement, his place was taken by a Jew.

The educated Arab is able to read, but he is not sufficiently cultured to want to read anything except the newspaper and ephemeral literature. From these he gleams a little information about the rest of the world and a good deal about home politics. These occupy a large part of his mind. Unfortunately the Palestinian constitution provides for no parliament where Arab and Jew alike can air grievances, and if they are to be aired at all, it can only be by means of a

riot. It is a pity that the Arab never sees the Jewish side of the question, because that is only to be found in Hebrew newspapers, and the Arab cannot understand Hebrew. The Jew is more fortunate. Most Palestinian Jews can understand Arabic. We are not suggesting that the Jew can see the Arab's point of view. Far from it. He seems as incapable of grasping the Arab's as the Arab is the Jew's. There is probably less excuse for the Jew.

EDUCATION does not altogether spoil the Arab. He is still a remarkably—one might almost say distinctively—generous fellow, just like his boorish brother. He is very tender-hearted, and it is probably this trait more than any other which accounts for his ire when he sees Jews on the lands once held by Arabs and of which, he believes, they have been despoiled. An Arab once admitted to us that the *fellah* was incurably lazy, that the Jew was hard-working and made the earth produce more. "Nevertheless," he said, "it breaks my heart to see Jews working the land. I admit the *fellah* is lazy, but he cannot help it. That is his nature. He has always worked on the land, and if he did not produce much this year, it might be better the next year. But now, there is no next year. The government charges high taxes. The *fellah* cannot pay. The land goes to a Jew." This was said not with bitterness but with sadness.

The educated Arab dresses like a westerner, with the exception of his *tarboosh*. He lives in a westernized house, although the interior decorations are "Arab." The prohibition of intoxicating liquors is, most unfortunately, losing its force and so he both smokes incessantly and drinks deeply. Among the very radical alone, his wife—he usually finds one sufficient—goes about unveiled. The majority, however, of the women of educated households are still unseen.

We do not know what part religion in general and Islam in particular plays in their lives. What we do know is that it is a plank in the political platform which can be used with ugly effect, as in the case of the annual *Nebi Moussa* procession. We were in Palestine during *Ramadan*, when strictly one ought to fast. Outwardly people do so, but many come into Jewish hotels and eat their meals during the day in some obscure corner where their co-religionists cannot see them.

This class forms but an insignificant minority of the Arabs of Palestine. The majority are field-workers, a type quite by themselves who deserve something more than the contemptuous treatment they usually receive.

Before coming to these, however, we may look for a moment at a small section of the community who are of little political importance at the moment, and who probably feel that they are gaining rather than losing by this new infiltration of Jews—the shopkeeping class of Jerusalem, Haiffa and Jaffa. These are ignorant, conservative and lazy. Their methods of trade are medieval. In Jerusalem they sit on their wares in their tiny shops and wait for customers. They do not understand the gentle art of advertising.

"This is the shop you are looking," in spite of its peculiar English, is an attractive advertisement, but it bedecks the door of a Jewish, not an Arabic, store. There are no fixed prices and no standard of quality. Every purchase entails a Dutch auction. The Arab who thus sits all day bargaining when there is anyone to bargain with, and sitting still doing nothing when there are no customers, and who has no interests in life, seemed to us a sorry figure. To him the coming of the Jew means more customers and much keener bargaining. Later, when the Jew comes in large numbers and introduces new business methods which he has learned in Europe and America, the Arab will have to wake up or go under. It will be unpleasant for him to wake up. He will grouse and complain and probably aggravate the political problem. That is peeping into the future.

WE must confess to liking the ignorant Arab best. He is a very simple fellow, very good-natured, exceptionally generous, charmingly affable, splendidly ignorant, horribly fatalistic, surprisingly lazy, beautifully superstitious. There you have his merits and defects in one sentence. The village in which he lives is comprised of grubby little mud huts all stuck together with very narrow paths between. Within these huts grinding poverty is apparent. But they are not so poor as they look. The householders have a good deal of money buried in the ground, which is being saved for the purpose of buying a wife or two. The majority of this class can never afford more than one wife. Polygamy, of course, is permissible.

The village is usually guarded by dogs, all of which rush out and raise a kind of jazz music, while the foreigner passes through. The entire populace also comes out to see the passing stranger. Except for the young girls—many of whom are really beautiful—an Arab village contains only old women. The women age young, and the old look like hags.

If one arrives at a village at night and puts oneself under their protection the inhabitants will display an openhanded generosity far above their means. It makes no difference whether the stranger be Jew, Christian or Mohammedan.

Economically there is nothing to be said for this type of Arab. He uses implements which were out of date in the time of Saladin. He plants what suits him rather than what suits the soil. He uses no fertilisers and never pays back to Mother Earth what he takes from her year by year. Intensive cultivation is unknown, experimentation beyond his ken. His philosophy runs: "What was good enough for my fathers is good enough for me, and all is in the hands of Allah." Should the harvest fail—it is a miracle that it ever succeeds—large numbers would die were it not for the fact that the needs of this type of Arab are so few. His superstition is exemplified by his grovelling fear of the evil eye, a belief not unknown among Jews. Both in the towns and in the villages one can see over the doors and on the walls rude sketches of the hand, a most powerful charm against the evil eye. All the children wear amulets of some kind to guard against its evil influence; grown-ups often have little birds tattooed to the right of the eye, presumably for the same purpose. Except where he has been spoiled by wealthy American tourists, the Arab is not at all of a grasping nature. When we one day, tired and thirsty, came upon an Arab goatherd, he put himself to a good deal of inconvenience to get milk for us, though our sole cups were the two halves of the peel of a Jaffa orange. He had no thought of receiving any *bakshish* and we had the greatest difficulty in getting him to accept anything. The idea of "getting on," personal ambition, appears to be absolutely lacking. A son has no desire to be different from his father. It is true that in the older Jewish colonies where Arabs are employed, there is a sprinkling of people who have tasted of the fruits of more strenuous labor. But most of them do not care for the extra food and the extra labor. Life is worth living only so long as there is a

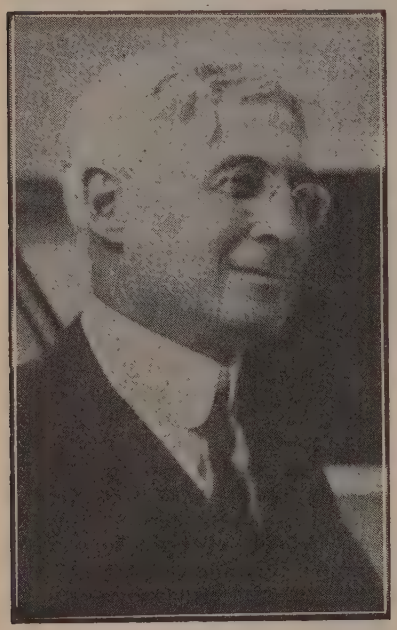
(*Continued on Page 380*)

In *the* Public Eye

Wars on Profiteers

IS human greed the cause of war? If so, the long-yearned-for age of peace may still become a reality, according to the latest plan of Bernard M. Baruch, who has provided a fund of at least $250,000 for a three-year study of war profiteering and for the prevention of future wars by making them unprofitable.

Mr. Baruch is best known for his remarkable services during the World War. In 1916 President Wilson appointed him to the advisory committee of the council of national defense. Later he was made chairman of the committee on raw materials, minerals and metals; commissioner in charge of raw materials for the War Industries Board and member of the commission in charge of all purchases of the allies.



BERNARD BARUCH
Contributes Fortune for Peace

In 1918 Mr. Baruch was appointed chairman of the War Industries Board, in which capacity he directed the gigantic task of co-ordinating the entire economic resources of the United States for war, while after the armistice he was connected with the American Commission to Negotiate Peace, as member of the drafting committee of the economic section, and served on the Supreme Economic Council as chairman of the raw materials division. He was the American delegate on economics and reparation clauses and economic adviser to the American Peace Commission.

Although Mr. Baruch is thus known as the man who mobilized our economic resources during the war and who dictated many of the important economic terms of the peace, friends of this amazing economist admit that in attempting to expose the profiteer and to remove profiteering from war, he has undertaken the hardest task of his career.

According to the announcement of Owen D. Young, former member of the Dawes Commission and now chairman of the board of trustees of the Walter Hines Page School of International Relations, John Hopkins University—which will administer the fund—the investigation will be carried on at Johns Hopkins and at foreign universities and will take about three years.

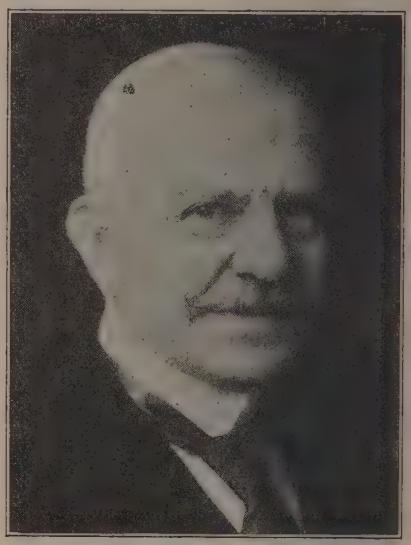
This Time It's Daniel

IT is a dull year or half-year that at least one of the numerous family of Guggenheim doesn't bob up in the lime light. The American Who's Who, in fact, records the biographies of no less than six of this name, all of whom have won wealth and fame. This time it is Daniel, next to the oldest of the brothers, who has just given $500,000 to New York University for the establishment of a school of aeronautics.

According to Associated Press reports, extensive laboratories will be constructed, equipped with the most modern available machinery for experiments in aerodynamics, and an initial staff of four experts added to the faculty.

"For some time I have been impressed with the need for placing aeronautics on the same educational plane that other branches of engineering enjoy," said Mr. Guggenheim, in announcing his gift. "It has seemed to me that aviation is capable of rendering such service to the nation's business and economic welfare as well as to its defense that our universities should concern themselves with the education of highly trained engineers capable of building better and safer commercial aircraft, and industrial engineers capable of making the operation of aircraft a business proposition comparable to the operation of railroads. It is this way we shall give America the place in the air to which her inventive genius entitles her."

The founder of the Daniel Guggenheim School of Aeronautics was born in Philadelphia in 1856, and began his commercial career as buyer for a commercial house in Switzerland. He is now president of the Chile Copper Company and director of numerous smelting and financial companies.



DANIEL GUGGENHEIM
Places Aeronautics in Education

"Most Prominent Jewess"

ASKED to nominate the most prominent Jewess in America, nine out of ten would probably answer "Rose Brenner."

As president of the National Council of Jewish Women and by power of unusual gifts, of leadership, Miss Brenner has become the official spokesman for American Jewry among womankind, as well as the official spokesman for womankind among American Jewry. Few important Jewish or feminine events take place without Miss Brenner's participation.

Miss Brenner has been active in Jewish affairs the greater part of her life, an interest possibly inspired by the example of her father, the late Judge Jacob Brenner, of Brooklyn, who was very active in the work of his synagogue. Whatever the reason for this interest, Miss Brenner plunged into council affairs soon after her graduation from Adelphi College. She

MISS ROSE BRENNER
Everyone Knows Her

was president of the Brooklyn section for many years, she was the first chairman and organizer of the council's work among Jewish women on farms and she served as first vice president under Mrs. Nathaniel E. Harris from 1917 to 1920, the year of her election to the presidency. An indication of her executive ability is the fact that she was the first woman ever appointed on the executive board of Beth Elohim Temple of Brooklyn.

Because of this ability and wide experience in Jewish activities, her articles on Jewish questions are in constant demand in the American and American-Jewish press. At present Miss Brenner is particularly interested in the movement to outlaw war.

Knows Ten Languages

FOUR years ago an orphan of 18 came to this country from Lithuania with 25 cents in his pocket and without a friend. A few days ago he was telling St. Louis newspaper reporters how in four years he had been able to learn the English language, support himself and his relatives in Europe, complete the local high-school course and win a Bachelor of Arts degree from Washington University.

Julius Bernard Maller at 22 is conversant with ten languages, has contributed frequently to the Jewish-American press and has seen a large part of the world. In fact, most of his knowledge has been gained during his perambulations through Europe, where, journeying from country to country, he acquired an intimate acquaintance with the language, customs and history of the various peoples. His reading knowledge embraces Latin, German, French, Hebrew, Russian, Aramaic, Polish, Yiddish and Lithuanian. Little wonder that he was able to read Shakespeare six months after beginning his study of English!

Maller's globe-trotting was his means of escape from grinding poverty, which followed the death of his parents when he was 12. But unlike most knights of the open road, this young Jew continued his book studies on the way. In fact, it was during this period that he met Prof. Herman Struck, artist and philosopher, and impressed him so much with his knowledge that he undertook to guide young Maller's studies for the following years.

Two days after arriving in the United States, Maller entered elementary school, where he learned enough English in six months to enter high school. Nine months of high school gave him enough credits for graduation, and three years of university won him his baccalaureate. Two weeks before commencement, he discovered that he lacked two years' credits in history. So he hurriedly "bucked" ancient, medieval and modern history with such effect that he passed his examinations with flying colors.

Now he is going after his doctor of philosophy degree.

JULIUS BERNARD MALLER
Was Once a Vagabond

A Brilliant Debut

TO shine on the concert stage or in opera is the dream of some 999,-

BEATRICE MACK
Beautiful Yet Bright

999 school girls out of a million—and the fortune of perhaps one. Yet that is exactly the career upon which Beatrice Mack, a niece of Judge Mack of New York and not so long ago a student at Barnard College, has started out. And judging from her brilliant debut, accompanied by no less a personage than the celebrated Metropolitan tenor, Gigli, she stands every chance of succeeding.

While Miss Mack was still studying in New York and acquiring a grounding in the technique and style of singing, she was winning marked distinction as a student. She graduated from Barnard with several prizes to her credit and shattered that hoary tradition that makes excellence in scholarship a synonym for ill-matched features, lack of charm and a skin you hate to touch. Quite the contrary!

Upon completing her studies she went to Italy for coaching and for practical experience in the coloratura roles of the standard Italian operas. After only six months' coaching with Angelo Bettinelli she made her debut as Gilda in "Rigoletto" in a small town near Milan, with such success that she was immediately engaged for a tour of the province of Parma, where she was featured as "Lucia" and as Rosina in "The Barber of Seville." On her return to Milan she was engaged at the *Teatro Carcano*, where she won enthusiastic approval by her performances in "Rigoletto."

After a year in Italy, her reception, as attested by practically all the metropolitan critics, assures her position in that dream world of the school girl—the concert stage.

News *in* Views:

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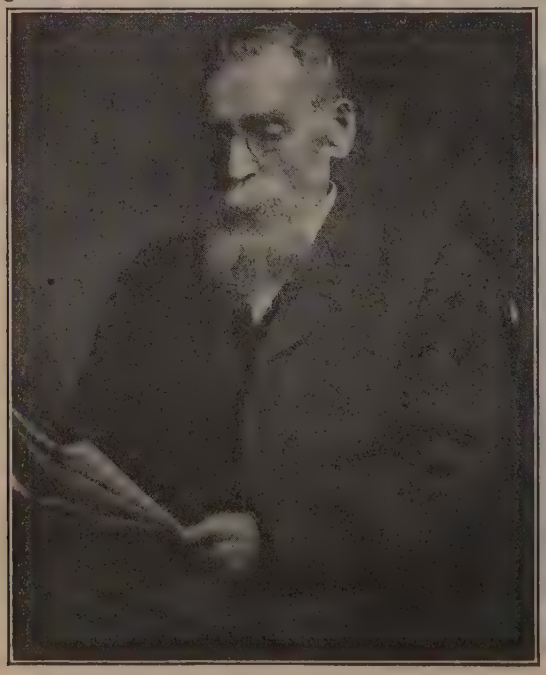


WITH the cares of office off their shoulders, Ex-President Adolf Kraus and Mrs. Kraus look at least twenty years younger, according to their friends. They are the young-looking couple holding hands, for all the world like a pair of newly-weds, in the picture above. The B'NAI B'RITH MAGAZINE *staff photographer snapped them by flashlight at the wedding of their granddaughter, Marian Weil to Clarence Goldman. . . . Robert Lappen, the gentleman above, was recently honored by being appointed chairman of the committee of lawyers in charge of Americanization work in Iowa, by the American Bar Association. . . . The memorial wreath was placed on the tomb of the Unknown Soldier in Paris by Louis Leonard Shapiro, acting in behalf of the B'nai B'rith and the Jewish Welfare Board. . . . One of Darrow's witnesses, snapped at the Scopes' trial, inspired the editorial you see on Page 358. . . . Who is the oldest Ben Brith? Isaac Fuld, of St. Louis, who is 91 and joined Missouri Lodge No. 22 in September, 1855, claims the honor. He knew Abraham Lincoln intimately and attended the convention that nominated him and Hamlin. If you know a more venerable patriarch in the Order, send us his photograph.*

How Musical Stars Spend *the* Summer—Claims Title *of* Oldest Ben B'rith—*the* Krauses Pose *for a* Flashlight

©Underwood

IF you were a musical star how would you spend the summer after a strenuous season on the operatic or concert stage? Rosa Raisa (upper left) is spending her "vacation" by singing at Ravinia Park, that paradise for music lovers near Chicago. Her husband, Rimini (the handsome devil, lower left) is singing "Mephistopheles." B. B. Sharpshooters will probably call it a hell of a vacation for him. Augusta Lenska, co-star of the Riminis at the Chicago Civic Opera Company, is enjoying a canter (spelled with an "e" please), while Jascha Heifetz is developing his finger technique by driving a one-cylinder lawn-mower on his Narragansett Pier estate.

The Printed Page

The Church of Lenin

Since Lenin Died, by Max Eastman. (Boni and Liveright.)

WHY was Trotzky forced into exile —into the "voluntary" exile from which he has but recently emerged?

The reviewer's first guess was that it was a stratagem on the part of Trotzky to strengthen his own position later—a view which his rapid rise again to power in the party apparently corroborated. At any rate, the questions of dispute between the outstanding Bolshevik leader and his opponents seemed too trivial to engender a real contest.

Max Eastman demonstrates that the questions of dispute were indeed trivial,—but that the stratagem was not Trotzky's. It was that of the "triumvirate"—Stalin, Kamenev and Zinovieff—who feared that the great military genius of the revolution might fall heir to the robes of Lenin.

Were this merely a struggle in a bourgeoise country—say in the ranks of our own Republican party—one can imagine the contemptuous description in radical journals of the "plunderbund," the "ring," the "machine," the political "octopus," et cetera. The triumvirs might be caricatured as three corpulent, silk-hatted plutocrats kicking poor little Trotzky out of the Kremlin door for trying to get a slice of their pie—a pie, by the way, which includes one-sixth of the globe. Or the "machine" might be pictured plucking the mischievous boy Trotzky by the ear for attempting to step into Daddy Lenin's shoes.

Russia being what it is, however, the fight for power which followed Lenin's death has been sublimated into a struggle for "Leninism," with each contestant fiercely contending that he and no other is the true prophet of the true God. Quite characteristically in the struggle for "Leninism," the principles enunciated by Lenin during his lifetime and even his last wishes as set forth in his "testament," have been quite forgotten, or deliberately supressed.

Lenin had expressed his distrust of the men who now rule Russia and had attempted to hand over the scepter of authority to Trotzky. And on Lenin's death, his widow had written Trotzky her assurances of the great sympathy that had always existed between her husband and Trotzky.

To a bourgeoise the major issue of dispute between Trotzky and the triumvirate is hard to grasp, unless we consider it as a pretext on the part of the dictators to rid themselves of the only man who stands between them and absolute control. It may help us to become oriented if we simply recall that the struggle in our own country in the Republican party between Coolidge and Butler, on the one hand, and Dawes on the other, is crystallizing about the comparatively unimportant question of the amendment of our present senate rules.

What then was this issue in Russia? Fearing that bureaucracy, entrenched and refusing to allow the younger members of the party to participate in their own government, would create factions, Trotzky recommended the democratization of the party. He did not go so far as to advocate that bourgeoise idea of permitting all citizens, or even all the workers and peasants to have a voice in their government,—but simply the proletarians, members of the Communist Party, who had that theoretical right any way.

The *Politburo*, or inner ring of seven which determines political policies, bitterly fought Trotzky's suggestion. But being Marxians and logicians and being convinced by Trotzky that "it stood in the book" and that the logical conclusion of his premise was such and such, the *Politburo* had to vote unanimously in favor of his resolution,—although they still opposed it. Then, by a process of more dialectics, they persuaded themselves that they could approve Trotzky's plan *theoretically*, yet fail to carry it out *practically*. In this way everybody would be satisfied. Trotzky stubbornly insisted on signing the resolution with an explanation that he believed it ought to be put into practice! Then, to add to this offense, he published an article giving his reasons for advocating it, reiterating the arguments which had already convinced the *Politburo*.

This proved the signal for a storm of opposition. For pointing out the danger of factionalism, he was called a "factionalist"—although, quite evidently, the opposite was true,—a Napoleon and a foe of "Leninism"—although Lenin had attempted to make Trotzky his successor.

. . . "an advertising campaign which outdoes anything known to the most enormous American manufacturing industry, a campaign endowed to suppress the advertisments of its rivals as well as propagate its own, undertook to convince the Russian proletariat and Communist parties of the whole world that Trotzky is not only intellectually irresponsible and at heart a Menshivik, but that he is personally ambitious and would like to grab the power with a view to turning Leninism into 'Trotzkyism.' "

Trotzky, who was sick at the time, went to the Caucasus to recuperate and refused to pay any attention to the attack. Once he emerged from his obscurity, in response to the pleading of his friends, long enough to appear before a convention of the party and explain his attitude. The convention was "packed" and his simple words of self-abnegation and party loyalty were hypocritically misconstrued. Only in his book, "Lessons of October," did he hit back—by paraphrasing Lenin. Lenin had said in a letter which the triumvirate suppressed, "the retreat of Kamenev and Zinoviev in October was by no means accidental." Trotzky wrote: "The disagreements in 1917 were deep and by no means *accidental*."

"Lessons of October" was considered a breach of party discipline and the writer forced to resign as President of the Military Soviet.

Why was Trotzky forced into exile? Mr. Eastman epitomizes the situation thus: "A group of leaders against whose domination Lenin warned the party, having disguised their own thirst of power privately under the legend that Trotzky is a Bonaparte, and having disguised this private legend publicly under the legend that he is the leader of a 'deviation to the Right,' and having thus built up an ideology exactly twice removed from the simple truth, have succeeded in deceiving, or bewildering, or bull dozing, or otherwise silencing, or scattering to the ends of the earth, all those strong Communists who might oppose them. They have established and solidified to an extremely dangerous degree a dictatorship of the officialdom within the Communist Party, entailing a separation of the party from the mass. . . . They

are inculating, in place of the flexible and concrete realistic thinking of Lenin, a bigoted religious devotion to a supposed abstract canon of Leninism. . . . "

The God of Communism is dead. The Church has risen. The theology is being formulated. V. R.

How to Worship God

Prayers of the Jewish Advance, by Dr. Abraham Cronbach. (Bloch Publishing Co.)

DR. ABRAHAM CRONBACH of the faculty of the Hebrew Union College has given us a timely and valuable work, appropriately called "Prayers of the Jewish Advance," in this small volume of 135 pages. The fifty-two prayers it contains are based on the festivals, the Ten Commandments and many of the experiences and emotions that enter into the lives of men, women and children.

The book deserves an honored place in our devotional literature and should be welcomed into homes where Judaism is still a precious possession. In language that is simple, noble and chaste and in thoughts that are sublime and deeply felt we are taught how to pray and for what to pray. I know of no modern English book of devotion that is so succinct and fine an expression of the spiritual aspect of Judaism. Its prayerful utterances embody the essentials of Judaism. They teach without being didactic in form. They remind us of the Psalms, that master book of prayers, which more than any other book of the Bible has taught us how to worship God and how to make His Will our law of life.

We are grateful to Dr. Cronbach for including in his little volume prayers on such themes as "Work," "Our Children," "Prayer of An Adolescent Girl," "The Child's *Al Chet*," "I Seek." They help us understand ourselves better and hearten us in our efforts to be loyal to our better selves. They strengthen us in the conviction that "Truth and love are, in the end, the only worship of Thee."

No class of religious writing is more subjective than prayers. By their very nature they are the outpouring of the individual human soul toward God. True as this is, Dr. Cronbach has succeeded in striking such deep and universal notes in many of his prayers that we find our own moods reflected and feel that we would pray as he does, had we his gifts.

This volume of "Prayers of the Jewish Advance" is buoyant and cheering. It makes us feel that life is always worth living, provided it is lived in union and harmony with God.

JOSEPH RAUCH.

The Fingerprint System

The Registration of Aliens a Dangerous Project, edited by Max Kohler.

THIS pamphlet gives the history of alien registration legislation and its opponents.

The bill requires every registrable immigrant to register personally although a wife or child under eighteen may be registered by proxy once each calendar year. The fee is five dollars for adults and three dollars for those over eighteen. Penalty for failure to register, regardless of the reason, is deportation.

Kenneth D. Miller, of the Board of National Missions, Presbyterian Church, says that the proposal will only result in misunderstanding of our great government, fear and suspicion; it will draw the alien further away rather than bring him nearer to us. Miss Florence Cassidy, executive secretary, International Institute of the Y. W. C. A., Bridgeport, Conn., says that this action would be interpreted by the foreign-born as distinctly militaristic and that many would became naturalized simply to escape the expense of registration.

The Conference of Immigration Policy through its legislative committee (Rev. Charles T. Bridgeman) opposes the bill because it is unconstitutional, impracticable, oppressive and provocative of ill will toward the government.

The Chicago Immigrants' Protective League issued a statement that it was un-American because it introduced the imperial system of espionage, with resulting contempt of the poor; it would require the upkeep of a large and expensive army, which would result in corruption and special influence; it would carry to Europeans that same attitude that we have assumed towards the Orientals; the taxation is too high and would place an undue burden on the weakest members of the community; and the surplus that we have collected in the form of head taxes at Ellis Island should be used for improving the federal immigration service and for protecting the newly arrived immigrant.

In 1924 Samuel Gompers wrote Max Kohler that "the American Federation of Labor is opposed to the registration of aliens proposal. If foreigners who come to this country are Germanized, it will not be long before the citizens of the United States will be compelled to register. Then will follow the finger printing of every citizen, as suggested by Mr. W. J. Burns."

With Our Contemporaries

" 'Growing old? Worrying about old age? Foolishness! I think I am growing young. I never felt any better in my life than I feel now. I am enjoying life, and in order to be able to see Chicago when undoubtedly it will become the greatest, the most beautiful and the most healthful city in the world, I intend to live another twenty-five years.'

"Those words were spoken by Adolf Kraus, the man who is known as a towering genius as an administrator in philanthropic affairs. And Mr. Kraus enjoys life because he still works. In a reminiscent mood, the former head of the B'nai B'rith sat in his office at 7 S. Dearborn Street.

"It was the man who came here a poor immigrant boy at the age of 15, the man who rose to be an influential Democratic leader, president of the school board, corporation counsel under the elder Carter Harrison, publisher and editor of the Chicago *Times* and head of the B'nai B'rith for many years.

" 'When I first came to Chicago,' Mr. Kraus said, 'the city had a population of about 250,000. And now look how rapidly it is growing!

" 'Retired? No, I have not retired fully, but I only attend to those matters which I like. I retired as head of the B'nai B'rith simply because the work was too strenuous. I am still a life member of the executive committee and do some work for the organization, but not as much as before. My friends tell me that since I resigned as head I look twenty years younger.

" 'My health? Why, I am in perfect health. I lead a normal life. Outside of my childish ailments I never had an illness and expect not to have for the next twenty-five years. Am I still active? Sure I am active. How can a young man like me be without work? After my resignation from the B'nai B'rith I wrote a book. I am now writing another book.'

"When Mr. Kraus was asked about the age of his wife, he answered that it is a secret, but he assured the writer that she is more than forty and that next year they will celebrate their golden wedding."—Meyer Zolotoreff, in Chicago Evening American.

Can We Live on Husks?

By Oscar Leonard

(Continued from Page 366)

layman practically dictates instead of following. Whose fault is it? Are ministers willing to sacrifice material gains for the sake of convictions? Is it not true, with a few honorable exceptions, that ministers are more interested in "fixing fences" than in promoting the spiritual welfare of congregations?

"THE individual has become the sole judge of the spiritual values in his own life. He has become, in a large part, and is becoming ever more his own minister." Thus Mr. Wise, the question is, has the individual any feeling for "spiritual values?" Judging by the ways of the world we live in, one must have serious doubts about it. After all, was the world ever more materialistic than it is now? Were men ever more ruthless in the chase for gold? Even beasts in the jungle are no worse. Surely in this day, if ever, we need not mere pulpit preachers, but prophets who will raise their voices against iniquity. We need men who, regardless of consequences, will thunder like Amos so that if there is any sense of justice left in the heart of our generation, it may be roused.

The layman is in the ascendant, not because he knows spiritual values, but because he has learned that princely salaries will soften voices and that occasional presentations of "substantial checks" on special occasions will become blinkers for ministers. The laymen have lost respect for the ministers because these have lost their self-respect first.

Israel above all needs a new ministry. It needs a ministry which will be less interested in flesh pots and more in human souls. It needs a ministry which will dare speak out in congregation, even if it were to mean loss of pulpits. For after all, there is something in the human soul, and particularly in the Jewish soul, which will eventually and inevitably respond to the cry for justice.

I am wondering whether Mr. Wise's little book is symptomatic. It merits attention because it presents a view of Jewish youth, I hope not the Jewish youth of America. Whether Liberal Judaism needs "liberalizing" I do not know. I do know that such as it is, Reform Judaism cannot point with pride to any real contributions made to the problem of the Jew and Judaism in America. A generation has gone and another has come, and more, yet Liberal or Reform Judaism has not produced out of its own ranks great leaders, or men learned at its own founts. Judaism still lives on the impulse and urge coming from Eastern Jewish communities. Most spiritual leaders in the Reform pulpits come from homes where the Jewish atmosphere was of the Eastern type. The learned Rabbis of the Reform pulpits are mostly products of the *"cheder"* and the *"yeshiva."*

Personally I should like to see the contribution of Reform Judaism to the problems which perplex the Jew in the Western world. To drop the hope for the rebuilding of Zion, to slough off certain ceremonies and observances, cannot be called a contribution. No movement can live and thrive on negatives. We need possitive ideals. To subtract, to make things easier, more comfortable, that is no contribution. Nor would encumbering be a contribution. So far, Reform Judaism has been rather fashionable with the "haves" because it is more comfortable and less exacting than traditional Judaism.

The youth can see through this easily enough. The question of the day is: What is Liberal Judaism ready to do to help the youth of America grasp the deeper meaning of Judaism? In what way is it ready to instill in the youth of our day something of the vision of the men who knew how to be men in the world, yet Jews at home? The burden of doing these things rests on the shoulders of Reform Judaism because its claim has ever been that its way is the way to keep the youth within the fold. It has failed in this regard grievously and pitifully. It is time that the Reform movement take thought of the morrow or else there will be no tomorrow for its coming generation.

The Arabs

By E. David Goitein

(Continued from Page 373)

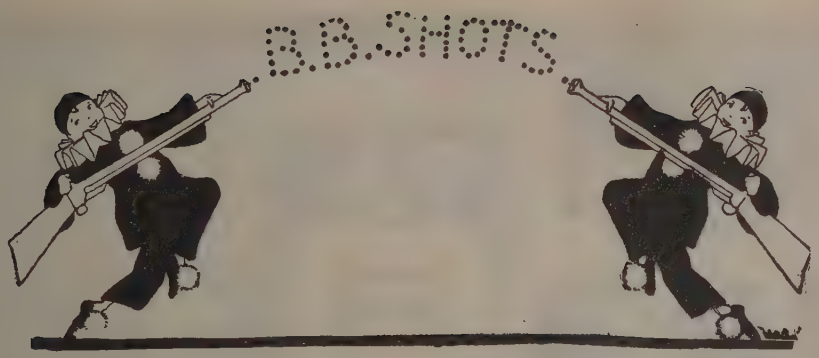
minimum of labor. An old Arab once replied to a question as to whether he did not find life on the land quiet: "Yes, it is very quiet, though the children make a noise. It is good to hear the noise of the children. Yes, and things go slowly, not like those motor cars on the road (it was the main Nablus road to which he was referring), which are always in a hurry. If you are always hurrying, when can you stop to live? Yes, yes, it is very quiet here, but there is plenty of time to live."

The class of Arabs whom we have just sketched has no political ambitions, sides with no political party and is so much material for the demagogue of the educated class. There seems to be no possibility of educating this class because it is absolutely averse to anything of the kind. For a long time to come, then, this mass of kind-hearted ignorance may be utilized by scheming politicians to forward their own policies. They can usually be relied upon to take part in a riot. A riot is so exciting!

Since the British government has taken over the mandated territory the number of highway robberies and consequent murders has fallen. From the Arab point of view, this is a pity. Many parts of Palestine lend themselves admirably to robbery at night. Escape can be immediate and effective. There are large numbers of Arabs who for years have gone in for the profession of highway robbery. As often as not, the victim was merely relieved of his superfluous goods. Only when he showed fight was he likely to be murdered. The robber would boast of his deeds of daring to his admiring villagers and they would probably be given part of the booty. Since brigandage has been put down ruthlessly by the British administration, feeling among the robbers runs high. We cannot refrain from adding that the most cruel torture is used against perfectly innocent Arabs to make them declare who the guilty party is. An English policeman whom we met in Palestine and who had himself used the torture told us it was most nauseating and that he hated doing it.

It is not for us to predict what the future relations of the two peoples will be. The Arab birthrate is higher than the Jewish, but so is the death rate. There is little or no Arab immigration, there is a small annual surplus of Jewish immigrants over emigrants. To counterbalance this the Jews are in a hopeless minority. Broadly speaking there is no good reason why the two peoples should not jog along together, in spite of racial and cultural differences. On the other hand there are certain incompatibilities which it is difficult to believe can ever be smoothed out.

Hittite and Philistine, Greek and Roman, Christian Crusader and Turk have each in turn overrun Palestine, but the colored "Arab" remains. Will the new Jewish invasion suffer the same fate?



CAUSE FOR DELAY

Fannie—Haven't seen you in ages! Married yet?

Manny—Nope! Are you?

Fannie—No, but I'm going to be married the first.

Manny—First of what?

Fannie—First chance I get.

—B—B—

A CHAMPION

"Fishin' any good?" asked the curious individual, peering over the rail of the bridge.

"Any good?" repeated the fisherman below. "Why I caught forty fish here yesterday!"

"Say, do you know who I am!" asked the man on the bridge.

"I don't."

"Well I'm the fish and game warden." The fisherman thought rapidly.

"Say, do you know who I am?" he asked.

"Nope."

"Well, I'm the biggest liar in the county."

—B—B—

KAUSE FOR KOMPLAINT

These wooly blankets make me itch,
But I do the best I can;
For there are no sheets around the house
Since father joined the Klan.

—B—B—

ANOTHER BRANCH

A Methodist minister, conducting a protracted meeting, announced: "All who want to join the Army of the Lord, stand up!"

All stood up but one old sister in the back of the house.

"How come, sister, you don't want to join the Army of the Lord?"

"I done belongs to the Army of the Lord?"

"What Army you belongs to?"

"I belongs to the Baptist Army."

"You alls mistaken, sister, dats not de Army of de Lord, dat's de Navy."

THIS month, by way of variety, we decided to award the Menorah button to the contributor of the first joke we had never heard before—or had heard so long ago that we had forgotten it.

Dr. Meyer Gordon, of Chicago, won with "Cause for Delay." Honorable mention goes to Ely Greensburg, of Ardmore, Okla.; Leora Ruth Klein, of Pittsburgh; Leon Lester, of Clarksburg, W. Va.; D. Rosenberg, of Vanesville, Ohio, and D. Soifer, of Fort Smith, Ark., for sending other witticisms worthy of publications.

If you have a particularly good joke, send it along. It may win you a handsome Menorah button. Contributions should be addressed to the B. B. Shots Editor, B'NAI B'RITH MAGAZINE, *7 South Dearborn St., Chicago, Ill.*

The main difference between a girl chewing her gum and a cow chewing her cud, is that the cow generally looks thoughtful.

—Williams Purple Cow.

—B—B—

PARENTAL AID

He—Then it is settled we are to elope at midnight?

She—Yes, darling!

He—And are you sure you can get your trunk packed in time?

She—Oh, yes! Papa and mamma are both working on it now.

—B—B—

Soap Box Orator (*in park*): There y'are! Look at the idle rich. A-goin' in their cars to their divorce cases an' their murder trials.—*Sketch* (*London*).

—B—B—

SYMPATHY

"Her husband drinks, doesn't he?"

"I should hope so, poor fellow."

—London Mail.

"We went on a picnic over the week-end."

"I spent a terrible Sunday myself."

—Notre Dame Juggler.

—B—B—

WHY EDITORS DIE YOUNG

Dear Editor:

I was quite *shocked* to read in the *current* issue of the B'NAI B'RITH MAGAZINE that our *live-wire* Brother Alfred M. Cohen was a member of the *electrical* college when Woodrow Wilson ran for President. I was just wondering whom—he *volted* for.

Yours in B. B. and light,
JOSEPH HENDLER.

Wilmington, Del.

—B—B—

Gentlemen:

Several months ago the undersigned sent in a correct answer to "A puzzle in Phonetic English." The Editor of B. B. Shots offered a plate of goulash to the one who would untangle it. I wonder if you wouldn't consider trading that plate of goulash for a Menorah pin?

PHILIP FRIEDMAN,

Bartlett, Texas.

Impossible to make change. Goulash has already been forwarded to you via radio. Perhaps you mistook it for static.

—B—B—

Dear Editor:

The B. B. Shots give me much pleasure. I would also like to contribute but would like to know if they must be original or not.

(MISS) FANNIE LURIE,

Hammond, Ind.

The last original joke was cracked by Solomon—if he didn't borrow it from an ancient Egyptian jest book. However, variations of the ancient comic themes will not be barred on account of their youth.

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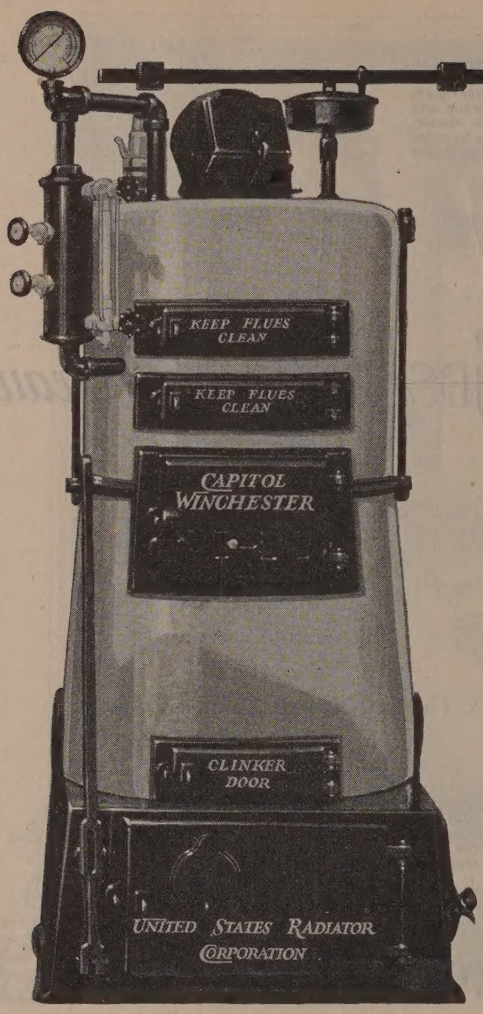

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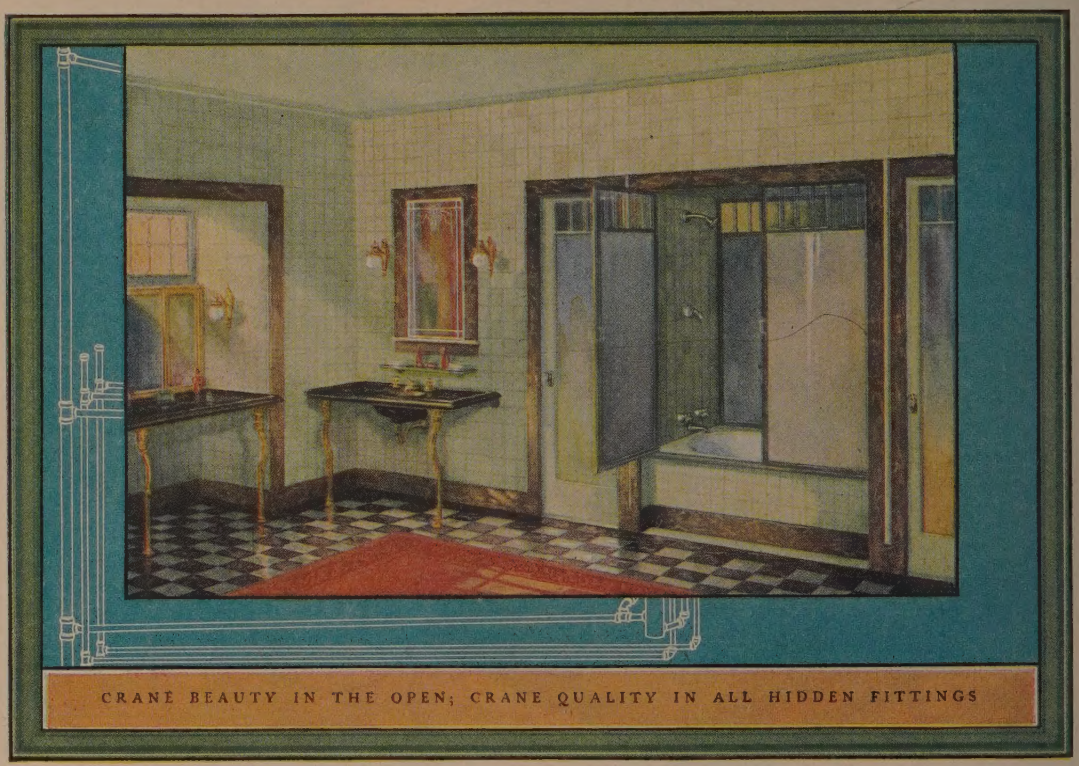

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